The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

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A

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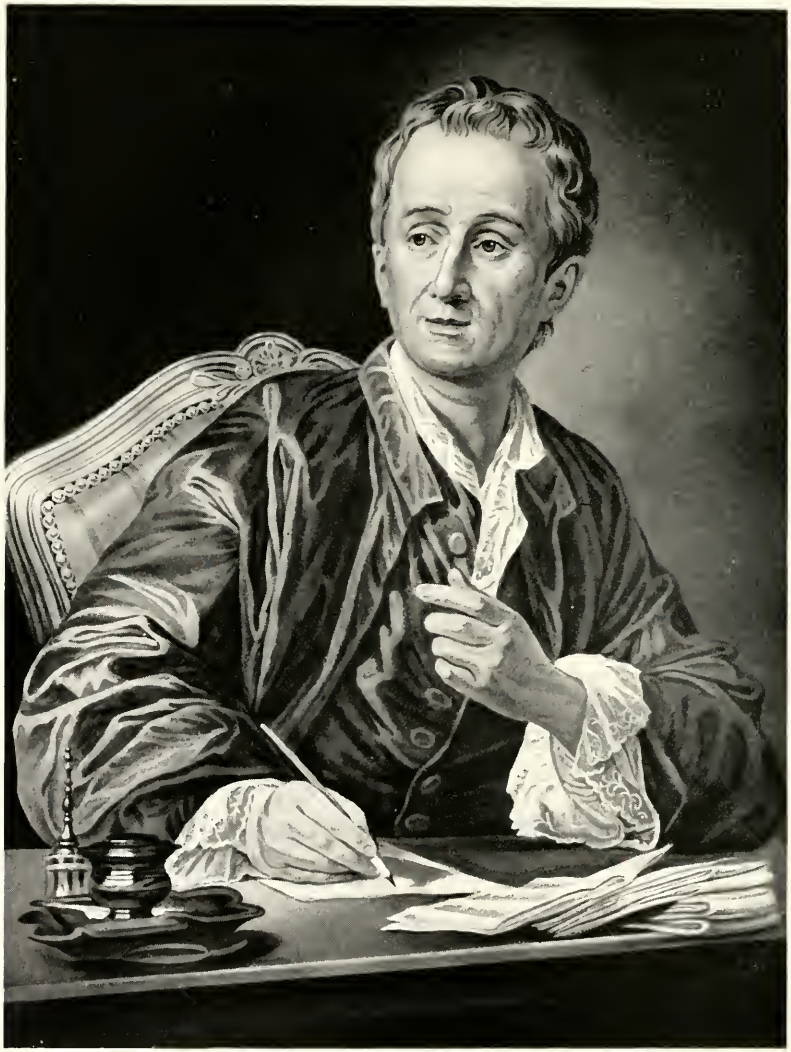


DENIS DIDEROT.
(1713-1784.)

Frontispiece to *The Open Court.*

THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea.

VOL. XIII. (NO. 12.) DECEMBER, 1899. NO. 523

THE DELAYS AND UNCERTAINTIES OF THE LAW.[1]

BY THE HON. CHARLES CARROLL BONNEY, LL. D.

Counsellor of the Supreme Court of the United States; Ex-President Illinois State Bar Association: Ex-Vice President American Bar Association, etc.

FROM sea to sea, and day by day, there come through the public press unceasing complaints that the administration of justice in this country has become dilatory and inefficient. It is but too true that in a large majority of cases, speedy and substantial justice is denied to suitors. It is, alas, too true that in this country there is but little worthy the name of justice administered by the tribunals established by law for the trial of the causes of the friendless and the poor. No words can exaggerate the magnitude of the evil.

The great difficulty which we meet at the outset—the cause of causes of the present delay and uncertainty in the administration of justice—arises from the fact that the country has outgrown the old methods provided for the transaction of legal business. While in other departments the increase of facilities has kept pace with the growth of business, the perfecting of the laws and the administration of justice have scarcely done more than to stand still. Certainly the increase of judicial methods and machinery has been so scanty in comparison with the progress and development of the country, that we may truly say there has been no progress worthy of the legal profession and of the cause of justice.

While the *law* should be fixed, *administration* should be flexible; and I conceive it to be one of the greatest evils of our day, that the practice-acts in the several states have descended into un-

[1] In criticism of a Committee Report to the American Bar Association.

necessary and minute details, which, being fixed by statute, are inflexible, and work more injustice than justice in their application. We must in the theory of legislation and in the practical application of the laws, draw sharply and clearly the distinction between the law, i. e., rules of right and conduct, and rules of mere judicial procedure.

It is beyond the power of the State Legislature, or the State courts, to make any rules or regulations which would change the administration of justice in the national courts, but surely it would be competent for Congress to make an important change. Now, if I have a case in California, or Maine, or New York, in equity, I can prepare my bill with a knowledge of all the facts, and send it to my correspondent in that state, and he can file the bill and prosecute the case advisedly; but if, on the other hand, I have an action at law, I, who know all the facts and have become acquainted with the circumstances in detail, am compelled to send a statement of those facts to my correspondent in another state, for him to prepare the pleadings; the man who knows all the facts can not prepare the pleadings, and the man who prepares the pleadings can not know all the facts. I testify from my own experience, and appeal to the experience of my brethren in the profession to witness, that in almost every such case there is some blunder or mistake which works a disadvantage more or less serious. Whereas, if Congress should repeal the Conformity Act of 1872, and enact that all proceedings in civil causes in the United States courts shall be according to the forms and practice in equity, saving a trial by jury where it may lawfully be demanded, we would then have a practice which is simplicity itself, and one which is familiar to all intelligent lawyers, from Maine to Oregon, and from Oregon to Florida. I urge that we advocate an extension of the practice under the rules in equity, to all civil causes, saving the right to a trial by jury in proper cases, instead of sweeping that practice away, and introducing the state practice in cases in equity, in the United States court, as recommended by the report. The success which would follow the change I advocate would, in my opinion, speedily lead the State Legislatures to adopt the same method of practice for the local courts, and thus secure the immense benefits of a uniformity of judicial procedure throughout the Republic.

I must most earnestly protest against the proposal that in no case should there be a postponement of a trial on account of the engagement of counsel elsewhere. I think such a rule would work

the greatest injustice. A client who has paid a lawyer for understanding and preparing to argue his case, should not be forced to trial, and compelled to employ a new lawyer, because the counsellor in whom he confides, and whom he has paid, is actually employed in another court. No client can afford to employ a lawyer who is at liberty to have but one case.

There is much complaint against what is called, *judge-made law*, and the proposed remedy is what is called a codification of the law. *What is codification?* I understand it to be a statement of the rules of law relating to the different topics of jurisprudence, with a sub-statement of the exceptions to those rules.

True codification would be, to take the statutes, text-books, and decisions, on evidence, contracts, real estate, personal property, carriers, corporations, damages, torts, trusts, insurance, equity, and other departments of the law, and reduce them to a clear and distinct statement of rules and exceptions, to be enacted into statutes. I beg you to consider for a moment, what amazing ability, what wonderful learning, what perfect knowledge of language, and what keenness of discrimination are required to perform this task. Certainly the highest qualities of a trained and gifted intellect would be taxed to the uttermost in accomplishing the vast and splendid work. But I am in favor of such codification, just as rapidly as the circumstances will allow it to be performed, with the necessary means to facilitate its progress, and bring it to a just conclusion. But such a codification can not be made by our legislative bodies. There never sat in any state, nor can be constituted under existing laws, a legislative body capable of performing the work of codification desired. It is as much beyond the qualifications of the average legislative bodies as would be the construction of a perfect chronometer or other complicated machine. As between legislature-made law and judge-made law, give me always that which is declared with some deliberation, based upon the professional knowledge of those who have made the study and application of laws a specialty.

In our system of jurisprudence, it is perfectly within the judicial province, when a new question of law arises, to answer it by declaring the new rule of law that results under the new circumstances, from established principles. The adaptability of what is decried as judge-made law, to new conditions as they arise, is its crowning glory; the want of such adaptability is one of the most serious objections to statutory law.

We advocate therefore the establishment of judicial commis-

sions, constituted of members of the profession who have served at the bar, or upon the bench, long enough to qualify them to execute the work of proper codification, department by department, and when completed, ask at the hands of the Legislature a declaratory statute, declaring the codification to be law. Legislatures may discover and declare the principles of human relations, but they can not make them, for they exist in the nature of human society.

Thus, a proper codification of the law is a reform that would help us greatly to overcome the delays and uncertainties of the laws. But there are other suggestions which I conceive to be the most needed specific remedies.

First.—No man should be allowed to bring a cause in any court, except upon filing his submission both to do and to receive *substantial justice*, without regard to any technicality or matter of form.

Second.—No man should be allowed to conduct litigation at the public expense except there be *probable cause* that there is something to litigate.

In every case there should be a *preliminary inquiry*, to determine the existence of such cause. And if no such cause appear, there should be an immediate decree, and its immediate enforcement, unless the trial judge, or an appellate judge, should certify probable cause for an appeal. The doctrine of probable cause has long been familiar to the profession in criminal jurisprudence, and there is no good reason why it should not be extended to civil cases.

Third.—At the end of every bill in equity, petition, complaint, or declaration, and as a part of every defense, and appellate proceeding, the pleader should be required to specify *the exact questions* about which the parties differ, and the adverse pleader should be compelled either to admit the questions to be truly stated, or to specify them, whether of law or fact, as he claims them to be, and the litigation should be confined to those exact questions, unless on grounds of public policy the court should otherwise order.

Fourth.—I think the greatest evils which the American people now suffer in their administration of justice, arise from the fact that the constitution of the primary courts is entirely wrong. We begin with a foundation of ignorance, incompetency, and resulting injustice, and then we wonder that trials are delayed, decisions unsatisfactory, and appeals multiplied. The remedy, first of all, is to put great and wise and learned judges at the fountain head. When the highest and most capable judges shall sit to hear, in the first

instance, the causes of the people, especially the complaints of the poor and friendless, whose court of first instance is, in ninety-nine cases out of a hundred, also their court of last resort—when it is made and accounted an honor to administer the utmost right and justice to the people in the first instance, then appeals will be lessened, ligitation will decrease, and the administration of justice, fruitful of good results, will become indeed the crowning glory of the civilisation which is our boast.

The theme of the delays and uncertainties of the law has been near my heart for more than twenty years, and whenever the opportunity arises, an abiding sense of the grievous wrongs which the people suffer from the delays and uncertainties of judicial procedure, impels me to declare, at least briefly, the means by which, as it seems to me, those wrongs might be wholly, or in part, removed.

THE NATIVITY.

SIMILARITIES IN RELIGIOUS ART.

BY THE EDITOR.

BUDDHISM and Mazdaism[1] are older by five centuries than Christianity. That Mazdaism exercised a powerful influence on Judaism and especially on the Apocrypha of the Jews has never been doubted; and considering the fact that Buddhist missionaries were sent by Emperor Ashoka, the Buddhist Constantine, to the Yavanas, i. e., the Ionians or Greeks in Syria as well as in Egypt, there is no doubt that Buddhist doctrines, too, may have contributed an important share to the development of Christianity. But, on the other hand, an early influence of Christianity on later Buddhist ritual is by no means excluded, and we propose here to pass in review a few art-representations from various sources which may serve as tests and will illustrate the complications involved.

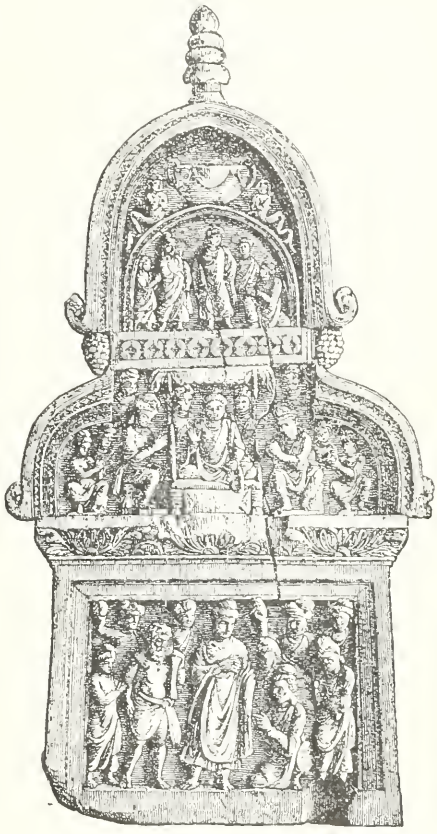
The following passage quoted from the well-known work, *The Cave Temples of India*, by James Ferguson and James Burgess (p. 138), proves how fruitful a thorough investigation and comparison of Christian and Buddhist antiquities would be, and it is a pity that a few only of the Buddhist sculptures and paintings have become accessible:

"One of the most interesting peculiarities of the Peshawar, or rather Gandhâra sculptures, is that it would not be difficult to select from among them several that would form admirable illustrations for a pictorial Bible at the present day. One, for instance, is certainly intended to represent the Nativity. The principal figure, a woman, is laying her child in a manger, and that it is intended to be such is proved by a mare with its foal, attended by a man, feeding out of a similar vessel. Above are represented two horses' heads in the position that the ox and the ass are represented in mediæval paintings.

[1] The worship of Ahura Mazda, i. e., Lord Omniscient, the religion of the Persians.

"A second represents the boy Christ disputing with the doctors in the Temple. A third, Christ healing a man with a withered limb, either of which if exhibited in the Lateran, and re-labelled, might pass unchallenged as sculptures of the fourth or fifth centuries.

"The scene in the annexed wood-cut may, in like manner, be taken to represent the woman taken in adultery. Two men in the background, it will be observed, have stones in their hands ready to throw at her. The similarity in this instance is a little more far-fetched than in the others, but still sufficiently near to render a comparison interesting. The study of these most interesting sculptures is now rendered impossible from the closing and dispersion of the India Museum."



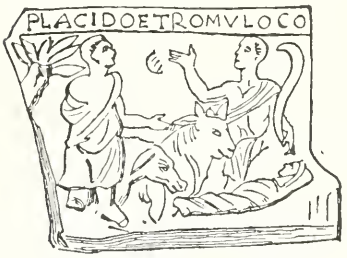
CONVENTIONAL ELEVATION OF THE FRONT OF A CELL. From a sculpture at Jamalgiri, now in the India Museum, South Kensington.

Following the conception of Gruenwedel, who in similar Gandhâra reliefs interprets the club-bearing figure as Papiyân (or Mara) the evil one, I should not think that the threatening figures are men lifting up stones against the woman, but spirits of ill-will and evil who make it a business to deter the Buddha from his career of teaching the people and healing their soul's infirmities. I do not deny the similarity of this Gandhâra sculpture to the story of the adulteress in the Gospel, but I am perfectly convinced that it is purely accidental. It is nevertheless of great interest, as it proves that hisory repeats itself. As the multiplication table may be invented independently in different countries, so similar ideas may be thought, similar ethics may be preached, similar poems may be sung, similar discoveries may be made, similar truths may be uttered, and similar inventions may be made in perfect independence of another by people of different race and different climates.

Mr. Ferguson declares in another passage of the same work, that "photographs of nearly all the known specimens are in his possession" and we can only urge him to publish them for the benefit of archæological investigations.[2]

Gandhâra or Kandahâr is situated in the northwestern part of India. It is mentioned in the Ashoka edicts as one of the countries to which missionaries were sent and we learn that here the Greek invaders became favorably impressed with the doctrines of Buddhism. Menander, called in the Buddhist canon Milinda, a Yavana, a Baktrian king of Sâgala, who lived about 100 before Christ, showed so much interest in the religion of the Enlightened One that he held a dispute with Nagasena, a representative Buddhist saint and philosopher, the record of which is an important book of the scriptures of the Mahâyâna school. The Greek invaders became converted to Buddhism, which flourished for a long time, reaching its height in the fourth century of our era, until the Brahman reaction set in and the country was invaded by Mohammedans.[3]

The story of Christ's Nativity, although not frequently represented on early Christian monuments, is quite ancient but probably not as ancient as the Gandhâra sculptures. Illustrations of the Christ child have been discovered as early as in the fourth century. The oldest one on record is dated from the year A.D. 343. The best Christian archæologist, Prof. Franz Xaver Kraus, says:



NATIVITY OF CHRIST.
From a sarcophagus of 343 A.D.

"The Nativity of Christ belongs to the rarest representations. Only in the year 1877 it was discovered in a wall picture in S. Sebastiano, which, however, belongs to the post-Constantinian, time and was

1 Footnote, p. 28.

2 The wall-decorations of the Ajanta caves have been published of late in a very fine work.

3 The transition from Buddhism to the present Brahmanism is an unsolved problem still. There are evidences in some places that Buddhism was persecuted and many of the Buddhist sanctuaries were destroyed; in other places again the reaction appears to have been accomplished peacefully. At any rate, Buddhism ceased to be a legalised religion, and the Buddhists were obliged on penalty of expulsion to renounce their faith. Mr. Dharmapâla has made the interesting suggestion that the mass of the Buddhist population turned Mohammedans as the sole refuge that was left them, for they could not return to Brahmanism after having lost caste. This would explain why the Mohammedans of India, so similar in type to other Indians of Aryan descent, are so numerous all over India, for it is all but impossible that the Mohammedan population over fifty millions strong should consist exclusively of the descendants of the invaders. On the other hand, it is difficult to say what became of the many millions of Buddhists all over India.

painted, according to the testimony of Choricius, at Gaza in the sixth century. Some Nativities are found on sarcophagi; for instance, on that of Milan, in S. Ambrogio;[1] sometimes on cut stones, but more frequently on ivory.

"The presence of ox and donkey is a legend which apparently has been formed from Habakkuk, Chapter III, verse 17, mentioned since the third and fourth centuries in the Apocrypha (see the Gospel of Pseudo-Matthew), and known to Prudentius[2] and Hieronymus.[3]

"In the cemetery pictures, the shepherds are nowhere to be seen; but sometimes on sarcophagi and on an oil vase of Monza, also on an ivory cut of the sixth or seventh century."

The story of Christ's Nativity contains several features that are analogous to ancient Buddhist traditions, especially the incident that the child was born while the parents were on a journey and that the king of the country sought the life of the new-born baby on account of the prophecy that it should become the greatest monarch of the world. The massacre of children which Bimbisara, the Buddhist Herod, is reported to be guilty of is not even original with Buddhism, but dates back to the pre-Buddhist myths of Krishna, of whose happy escape from the persecution of his cruel uncle, the king, similar stories are told.

According to the Apocryphal gospels where the story of the manger is told more fully, Christ was born in a cave and thence transferred to a stable where the ox and ass worshipped him. The report of Pseudo-Matthew reads as follows:

"Now on the third day after the Nativity of our Lord Jesus Christ, the most blessed Mary went out of the cave, and, entering a stable, put her child in a manger, and the ox and ass adored him. Then was fulfilled that which was spoken by Isaiah the prophet, who said, The ox doth know his owner, and the ass his master's crib. The very animals, therefore, ox and ass, having him between them, incessantly adored him. Then was fulfilled that which was spoken by Habakkuk the prophet, who said, Between two animals, thou art made known. In the same place Joseph tarried with Mary three days."

The Nativity of Christ, according to the canonical Gospels, takes place in a stable; but according to the Apocrypha in a cave and the agreement is absolute.[5] These legends proved so strong that, in spite of the canonical version of the story, a cave near Bethlehem came to be finally regarded as the place of the Nativity, and a church was erected on the spot to commemorate the event and still stands as a lasting monument of this belief. It appears that the idea of a cave being the place of Christ's Nativity may be

[1] See Allegranza Monuments, page 63, table 5.

[2] Prudent. Cathem. XI. 77.

[3] Peregrin. S. Paulae (Tobler Itin. terræ sanctæ I 33). See also De Rossi Mus. 18.

[4] See Rudolph Hofmann *Das Leben Jesu nach den Apokryphen*, p. 102 107.

[5] *Prote v.* c. 17–20; *Hist. de nat Mariae*, c. 13; Hist. Joseph, c. 17; Ev. inf. Arab, c. 2–3.

attributed to the influence of the Dionysus myth, whose birth is said to have taken place in a cave, and this again may be the echo of older Oriental legends which were imported into Greece in the fourth or fifth century of Christ.

While there can scarcely be any doubt as to the Indian origin of the story of the massacre of the children at Bethlehem, we cannot rashly infer that the legend of the ox and donkey was taken from the same source, even though the Gandhâra sculptures seem to verify this view. We must bear in mind that a manger which appears in the monuments is not mentioned at all in any one of the

THE THREE MAGI WORSHIPPING THE CAVE-BORN SAVIOUR.
In the *Codex Vaticanus Græcus* (1613). Mary and the child are seated inside a rock.

Buddhist legends known to us, and we have little reason to believe that the idea originated in Gandhâra.

While a mutual influence of Buddhist and Christian art is not excluded, the probability of their independent development seems to be more probable. Both may have developed from ideas common to the two religions, their similarity being either purely accidental or founded on notions derived from a common source of older traditions. This would explain the differences of detail which are strong enough to indicate their mutual independence. Thus the ass and the ox adore the Christ child, while the Gandhâra sculptures show two horses' heads in their place. The common

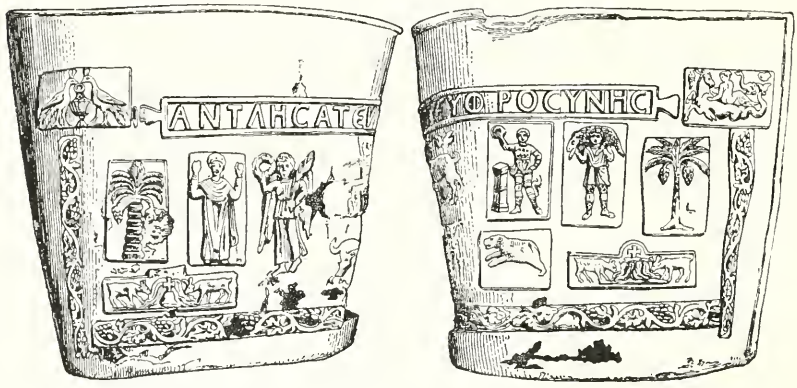
idea from which both representations may have sprung independently may be the tradition that both saviours were born on a journey.

BUDDHA HEALING. From the Gandhâra Sculptures. (Takht-î bahâî.)
This bas-relief, as well as many others, is an instance of the similarity between Buddhist and Christian illustrations.

That Nestorian rituals have influenced the Buddhism of Thibet in the sixth or seventh century of our era seems to be certain, but it is not probable that Christian art should have blossomed out in

the East before it was actually developed in the West. The Gandhâra sculptures are about contemporaneous with analogous productions in Christian countries, and it is not likely that the latter should have served as models for the former.

The common sources of Buddhism and Christianity are apparently not limited to Brahmanism, but may go back to Persian and Babylonian traditions. Some must have come down to the authors of Gospels from the hoary antiquity of Accadian wisdom and may successively have passed through the various media of Assyrian, Persian, Syrian and Greek versions. Considering the tenacity of the human race in preserving old traditions, it is natural that if a new era of thought dawns in history, the old stories are not forgotten but adapted to the new faith; and thus when we meet with striking similarities between analogous movements, representing



A Leaden Vessel with Various Religious Symbols, Pagan as well as Christian. (Found at Tunis in 1866.)[1]

the same crisis of the religious evolution of different countries, such as Western Asia and India, it is not surprising, but exactly what we must expect, when we find some most striking similarities not only in their fundamental principles, but also sometimes in their most accidental and apocryphal accretions.

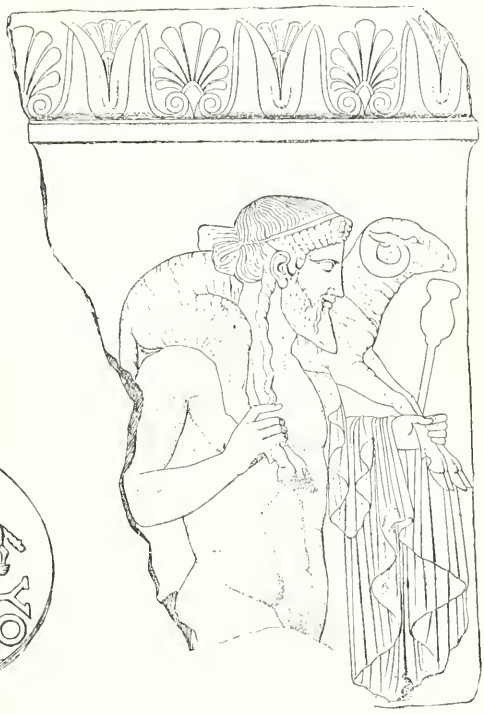
As to art, we know positively that Buddhist as well as Christian sculpture originated under the influence of Greek masters, and it is therefore natural that much that is Greek, though modi-

[1] Conspicuous among the symbols on this vessel which is assumed to be of the fourth or fifth century, is a good shepherd. The others are the vine with grapes, the cross on the waters of life, a man with a crown near an altar (probably Mithraistic), a bear, a praying priest, palm trees with fruits, a Victory with wreath and palm branch, a Nereid and two peacocks. The vessel need not be Christian, and may be syncretic. Prof. Franz Xaver Kraus, from whom we reproduce the illustration, believes he finds on it a drunken Silenus in one of the figures, whom we are unable to discover. See his *Geschichte der christlichen Kunst*, I., p. 242.

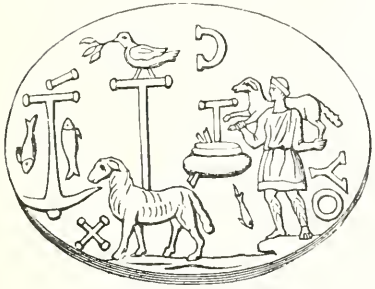
fied by a change of conditions, should have continued in the art-productions of both religions.

The Gandhâra bas-relief reproduced in this article, which suggests the story of the woman taken in adultery, may have no direct connexion with the Christian story, but representations of the scene may go back to common sources, artistic productions of a past age, which need not even have had the same significance. Thus the

THE GOOD SHEPHERD ON A LAMP FOUND IN THE CATACOMBS.[1]



HERMES KRIOPHOROS, THE RAM-BEARING HERMES. (Fragment of an altar at Athens.)[3]



CHRISTIAN SYMBOLS ON A CORNELIAN SEAL, OF THE MUSEUM KIRCHERINUM.[2]

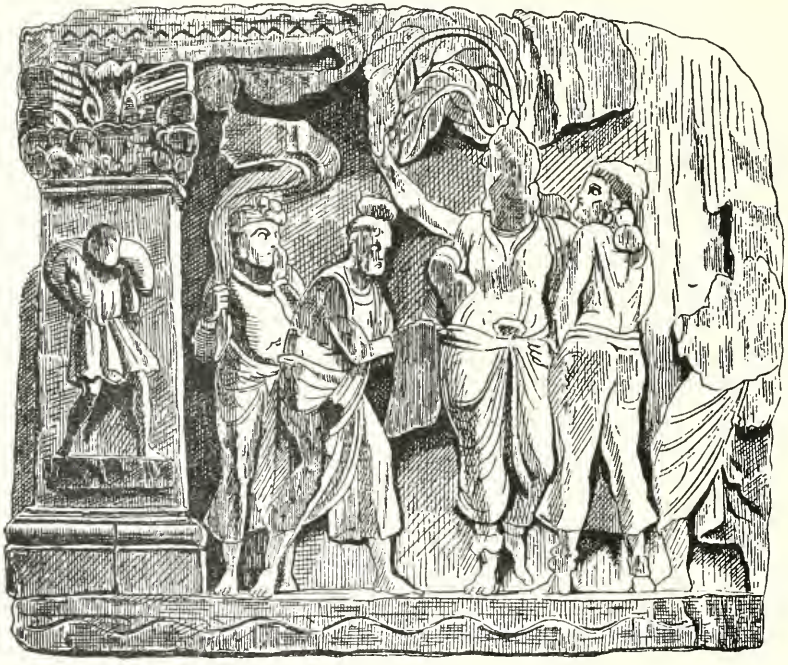
statues and bas-reliefs of Hermes, represented in the act of carrying a calf or a ram to the altar at Eleusis, changes into the lamb-bearing Christ, a transition which seems to have taken place in the

[1] Reproduced from Louisa Twining, *Symbols and Emblems*, Plate XIV.

[2] The seal exhibits an anchor, the lamb, fishes, the T cross, the dove with the olive branch, a ship with a T cross mast, and the letters IXΘYC, i. e., Ichthys (fish), meaning Jesus, Christus, God's Son, the Saviour.

[3] Probably the work of Kalamis, presumably an Athenian sculptor who flourished about the eightieth Olympiad. See Baumeister's *Denkmäler*, II., p. 774, *s. v.* Kalamis.

third century. But even before this transformation of a Pagan piece of art into a Christian conception with an entirely changed interpretation of its significance could have been completed, we find the same motive as a purely ornamental design in the Gandhâra sculptures. We do not doubt that the Greek artists who executed the Buddhist sculptures of Gandhâra were so much pleased with the beauty of the ram-bearing Hermes that they introduced the figure in an appropriate place. The picture of a lamb-bearing Christ was a welcome suggestion to Christians and fell on good



THE NATIVITY OF BUDDHA.

With a lamb-bearing shepherd on the pilaster. The face as well as the figure of the sheep is badly battered.[1] (Gandhâra Sculpture in the Museum of Lahore.)

soil in Christian art on account of the parable of the good shepherd which caused the original Pagan significance quickly to be forgotten; but the sacrificial idea was so foreign to Buddhism that we need not be astonished if the figure of a lamb-bearer remained an isolated instance in Buddhist art and found no further development because there did not happen to be in Buddhist literature

[1] The bas-relief shows Mâyâ in the grove of Lumbinî. Her sister Prajapatî on her left side, Brahma and Chakra on the right.

any thought or parable or Jataka tale that could endow the type of a good shepherd with new life. Thus it remained undeveloped.

Hermes was the leader of souls to the Nether World, and thus the ram-bearer becomes a symbol of divine guidance through the

THE GOOD SHEPHERD TOGETHER WITH CUPID AND PSYCHE.[1]
(Pagan Sarcophagus.)

MOTHER BRINGING HER CHILD TO BUDDHA.
(Fresco in the Ajanta Caves.[2])

portals of death. A Greek sarcophagus (obviously of Pagan workmanship) represents Cupid and Psyche together with the Kriophoros, i. e., a ram-bearing deity; and the catacombs of Rome (Pagan

THE GOOD SHEPHERD AND THE FOUR SEASONS.
Fresco in the Catacombs of St. Calixtus.[3]

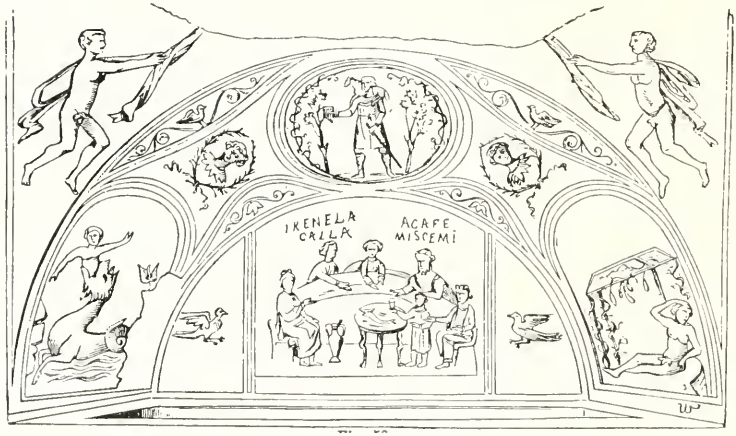
as well as Christian) are full of shepherds carrying lambs on their shoulders. The religious syncretism of the age appears here as well as in other fields, and Christian symbols are frequently mixed

[1] Reproduced from Kraus. *Geschichte der christlichen Kunst*, I., p. 102.

[2] Reproduced from a photograph kindly lent me by Prof. Charles S. Lanman.

[3] Reproduced from Louisa Twining, *Symbols and Emblems*, Plate XIV.

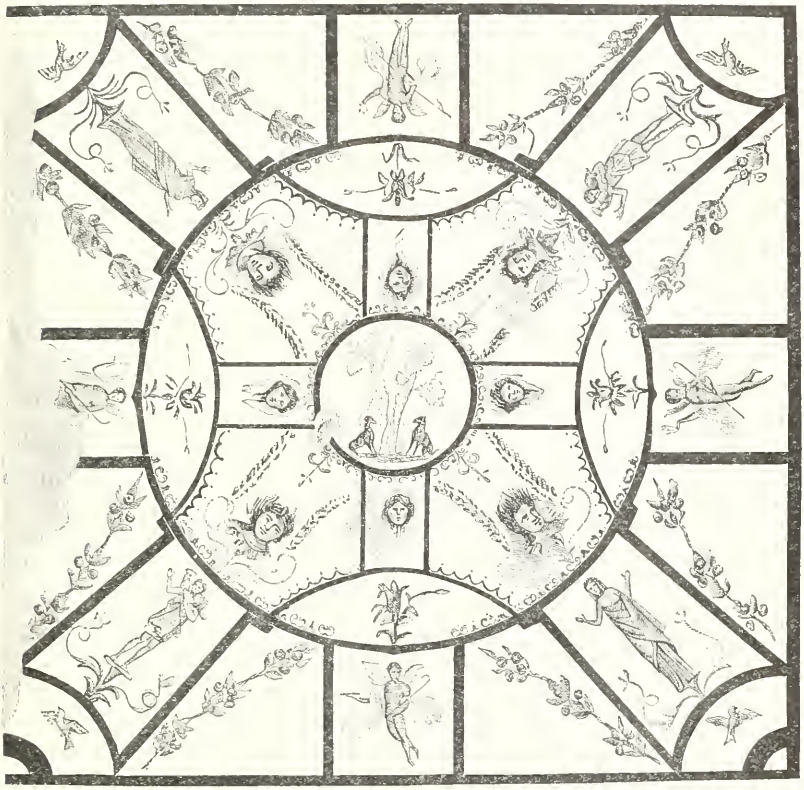
CEILING OF THE CATACOMBS OF ST. CALIXTUS.
The good shepherd surrounded by purely Christian pictures.



THE GOOD SHEPHERD WITH THE FLUTE OF PAN IN HIS HAND.[1]
Underneath the representation of an Agape or love-feast. (Fresco in the cemetery of St. Peter and Marcellinus.)

[1] Franz X. Kraus, *Geschichte der christlichen Kunst*, I., p. 129.

up with figures of unequivocally Pagan thought. The picture on the ceiling of St. Lucina shows in the center a tree with two animals of doubtful nature, commonly supposed to be sheep. It is surrounded by ornamental heads, flowers, and birds, by Cupids and figures in the attitude of prayer. Considering the fact that this was the mode in which the ancients approached the gods and in which the souls of the dead were portrayed on their arrival at the throne



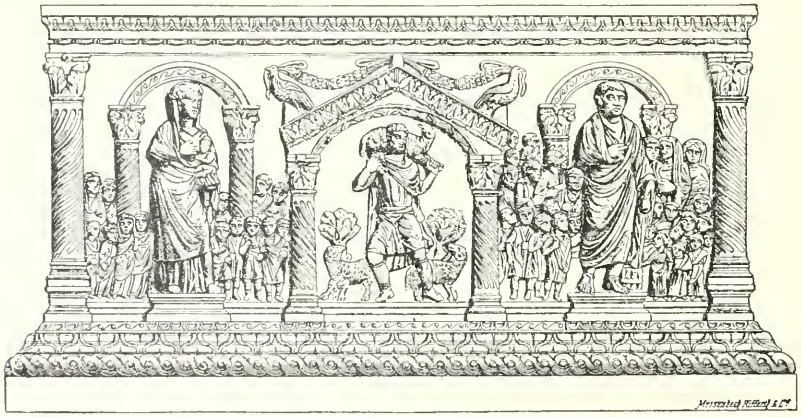
CEILING OF SANTA LUCINA. (After Rossi. Reproduced from F. X. Kraus.)

of Proserpine, there is not one emblem on this monument of the catacombs that can be regarded as typically Christian.

The idea of the Good Shepherd as a religious symbol appears also in Egypt and becomes very prominent in the Græco-Egyptian religion where the god Thoth is identified with Hermes and invoked under the name Poimander, which is a corruption of ποιμὴν ἀνθρῶν, i. e., shepherd of men.

THE GOOD SHEPHERD OF THE LATERAN.[1]

THE CALF-BEARING HERMES.
(From *Denkmäler des klassischen Alterthums.*)

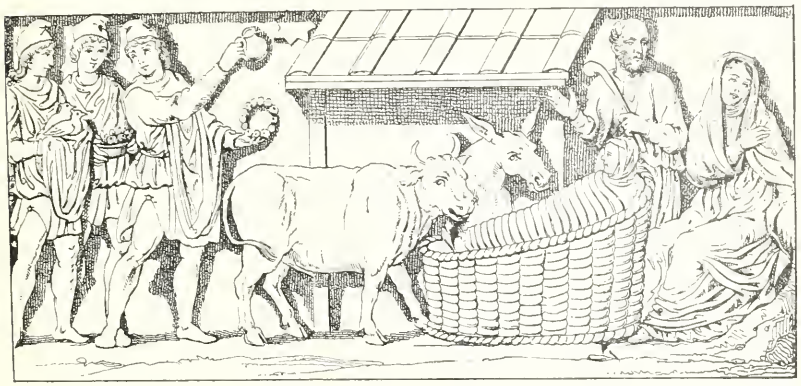


SARCOPHAGUS OF SOLONA.[2] (After Garrucci.)

[1] From Kraus, *Geschichte der christlichen Kunst*, I., p. 227.

[2] This sarcophagus was described first by Conze in 1872, then by Durand in 1874, and we reproduce it from Franz X. Kraus (*Geschichte der christlichen Kunst*) who says: "The front of the sarcophagus is marked by strong pillars and divided into three parts. The central part is covered by a roof ornamented with a garland carried by birds. Underneath it stands the good shepherd as a bearded man, the second stage of the development of the type. In the arcade on the right stands a man, on the left a woman, both surrounded by a multitude of children. These same persons with fewer followers reappear on one of the smaller sides of the sarcophagus, while the other shows a genius of death with the down-turned torch. We are here apparently confronted with a representation of teachers whose calling too is mentioned in the inscriptions."

The details of the posture of the lamb bearer agree so closely in all three cases, the Greek Pagan, the early Christian and the Gandhâra Buddhist figures, that there can be little doubt about the historical connexion in the development of this type; but there are other instances of a spontaneous similarity in which connexions can neither be traced nor be deemed probable. As an example we reproduce a picture of the Ajanta caves in which a mother brings her child to the Buddha and which if it were Christian might be an appropriate illustration of the Gospel verse "Suffer little children to come unto me." The hypothesis of Christian influence is fairly excluded in the Ajanta caves, and we must recognise here again that the same sentiment (viz , the desire of bringing children



THE NATIVITY.

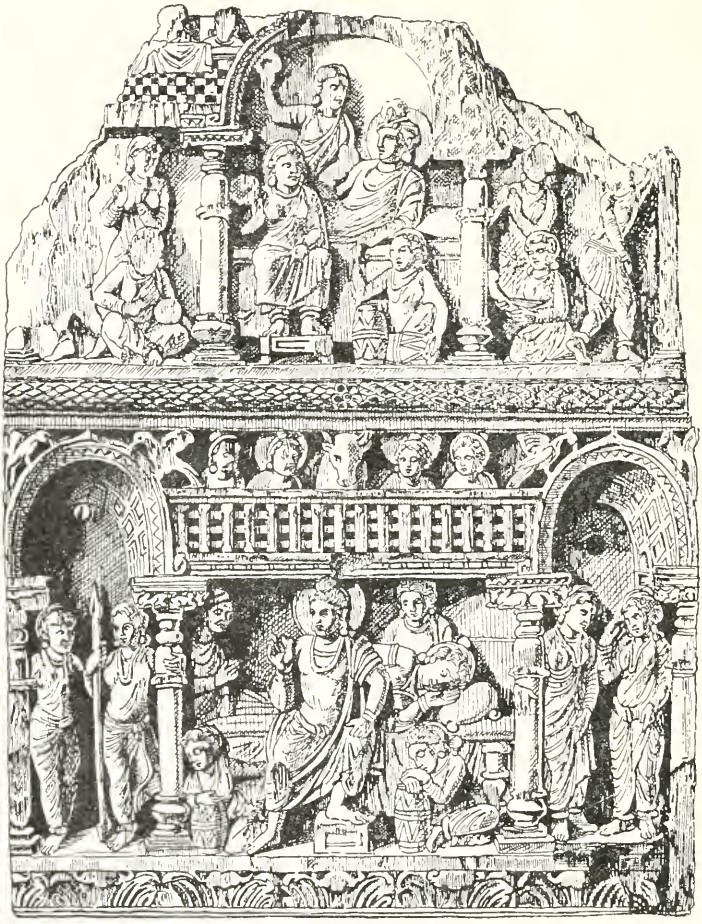
Reproduced by Nork (in Scheible's *Kloster*, Vol. VII., Part 1, p. 50).
The Magi bear other gifts than those mentioned in the Gospels.

at their tender age under the wholesome influence of religion) would produce similar art representations in Buddhism and in Christianity.

F. Nork, in his *Festkalender*, publishes an interesting illustration of what he calls the nativity of Mithras. He states that it is taken from a Mithras monument by Kircher, from whose *Roma Subterranea* it is said to be reproduced.[1] The illustration might, however, be taken for a representation of the Christian Nativity, except for the gifts which the three Magi bring to the new-born Saviour. According to the Gospels, they are gold, frankincense and

1 Published in *Das Kloster*, edited by I. Scheible, Vol. VII., Part I., page 50. The illustration is here reproduced, but I have so far been unable to verify the authority. There is a mistake somewhere, for Kircher never wrote a book entitled *Roma Subterranea*. The illustration may be found in a book of that title by some other author, or in Kircher's *Mundus Subterraneus*. The stable indicates the influence of the Christian canonical Gospels and makes, in our opinion Nork's view unacceptable. But the relief remains interesting on account of the gifts of the magi, which indicate another and unknown tradition.

myrrh, while on the present bas-relief one of the Magi offers doves, another flowers, and the third holds in his right hand a vessel and in his left hand a wreath of roses, perhaps a rosary. The place of



BUDDHA'S RENUNCIATION.

Gandhâra Sculptures of Jamâlgârhi. The upper part shows the prince surrounded by servants, musicians, and dancers. The lower part represents the moment when he leaves his wife. The ox in the gallery indicates the date, which was the full moon of the month Ashâdâ, when the moon stood in the zodiacal sign of the Bull (Uttarâshâdhâ). (See Grünwedel, *Buddh. Kunst.*, page 109.)

birth is not a cave, but a stable, and yet the child does not appear in a manger, but in a basket, and the ox and the donkey seem to worship the child.

The planets and constellations were pictorially represented in the Orient under the allegory of animals; hence the twelve signs of the ecliptic are even to-day still called the zodiac, i. e., circle of animals. In some ancient sculptures (as for instance in the Buddhist bas-relief of Jamâlgârhî here reproduced) the date of the event is indicated by the animal that serves as an emblem of the month, in the present case a bull. Might not the story of the ox and the donkey that witness the birth of Christ have originated in the same way? It would be difficult to prove, but some old-fash ioned illustrations showing a similarity of treatment to the bull in the Jamâlgârhi bas-relief seem to speak in favor of this hypothesis. Mr. Nork, from whose essay we here reproduce an illustration taken from an ancient glass, interprets the two animals astronomically as the signs of the ass of Typhon and the bull of Osiris, and he is apparently not familiar with the Buddhist sculpture.

That the idea of the Star of Bethlehem is due to Persian influence cannot be doubted, because the Apocryphal Gospels state that the Magi had watched for the constellation of the Saviour, according to a prophecy of Zoroaster (Zerdusht). We read in the Arabic Gospel of the Infancy (chapter 7) the following account:

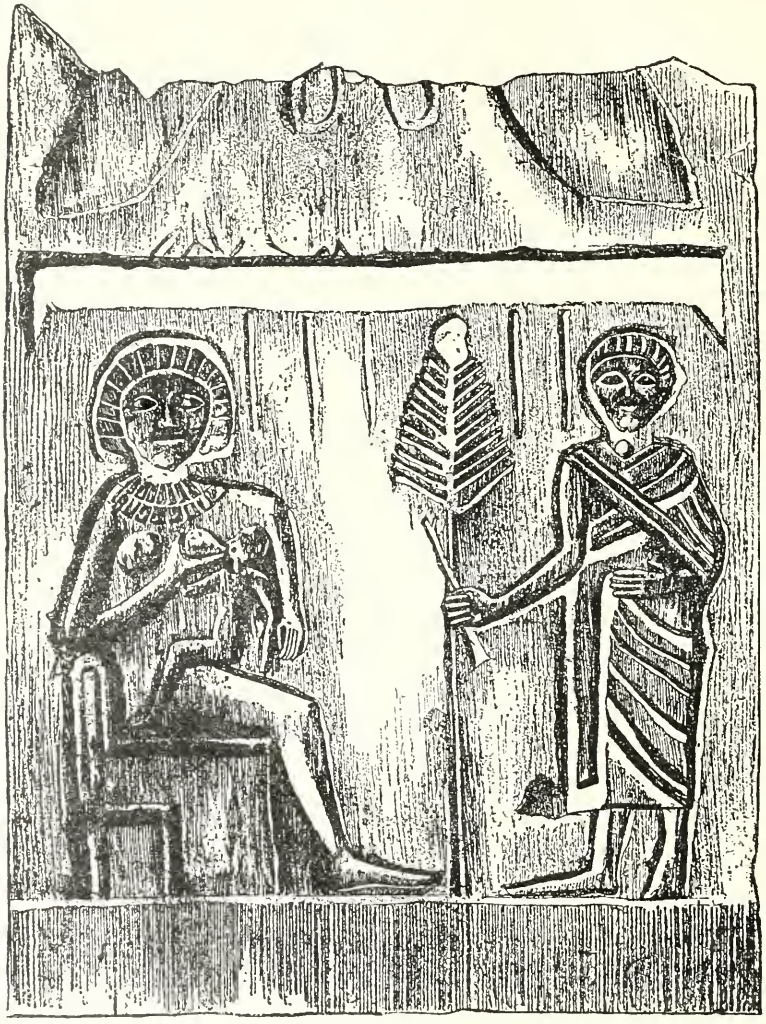
THE NATIVITY FROM AN ANCIENT GLASS.[1]

"And it came to pass when the Lord Jesus was born at Bethlehem of Judah in the time of Herod the King, behold Magi came from the east to Jerusalem, as Zerdusht had predicted: and they had with them gifts, gold, incense, and myrrh; and they worshipped him and offered unto him their gifts. Then lady Mary took one of his swaddling bands and gave it them for a little reward, and they received it from her with great honor. And the same hour there appeared unto them an angel in the form of the star which had been the guide of their way before; and following the leading of its light they departed, until they reached their own country."[2]

[1] From *Sacrum monumentum in antiquo vitro Romae.*

[2] Matt. ii. 1–12 The mention of Zerdusht or Zoroaster in this chapter accords with an old Christian notion in the East, that he was the same as Balaam, and predicted the rising of the star. Some made him a disciple of Elijah, but an old priest from Oroomiah mentioned the other opinion to me as the true one. See the article "Zerdascht" in D'Herbelot's *Bibliothèque Orien-*

That stars, especially the planets, are divine beings, gods, or archangels, is an ancient Iranian idea which otherwise does not reappear in Christianity.



Coptic Bas-Relief. (From Ebers.)[1]

The Zoroastrian prophecy expressly connects the Star of Bethlehem with the constellation of the Virgin; and it appears that the

tale. Brunet refers to the *Biographie Universelle*, Vol. lii., and Norberg's *De Zoroastre Bactriano* See, too, Hottinger's *Historia Orientalis*, ii. 6, 16; and also the note of Thilo, *Codex Apoc.*, p. 139

[1] Ebers believes that this interesting bas-relief represents Mary with the child and Joseph, but Kraus thinks that it is Isis nursing the God-infant Horus.

constellation received its name from the very fact that its rise indicated the birth of the new sun at the winter solstice. Mr. Nork quotes a temple inscription at Sais which directly calls the Virgin the "Mother of the Sun" (Procl. in Tim. I. I.) and Eratosthenes of Alexandria identifies her with Isis, the mother of Horus. Scaliger describes her as a beautiful virgin with full hair, ears of corn in her hand, and nursing a boy-baby. The same author, Mr. Nork, quotes Albertus Magnus as having known that with the rise of the constellation of the Virgin our Lord Jesus Christ was born, and adds that he may have had a source which is now lost; but the item is interesting, and seems to verify the other statements connected with the legends of the Nativity. Roger Bacon, the learned monk of the thirteenth century, is another important witness. He places the birth of the Blessed Virgin herself at the time when the sun stood in the constellation of the Virgin, being the emblem of her, while nursing the infant Jesus Christ.

MITHRAS BORN FROM THE ROCKS.
Holding in his hand the grape which replaces in the West the Haoma of the Persians.[1]

St. Paul says nothing about the birth of Christ and we know that the early Christians were little concerned with the details of the life of the Saviour. They clung to his doctrines and to the belief in his resurrection. The legends of the Nativity were formed under the influence of other religions which possessed aspirations similar to Christianity.

The similarity between the doctrines of the ancient Mazdaism and Christianity is well established. The followers of Zoroaster believed in a virgin-born saviour, later on identified with Mithras, whose arrival on earth would usher in a millennium of peace and happiness. The dead would rise and the world would be renewed; and the daily prayer was for the speedy coming of the kingdom.

Mithras is called the God that comes from the rocks (ὁ θεός ἐκπέτρας) and is represented as a child emerging from a rough stone. This name may have given rise to the idea that he was born in a

[1] Reproduced from F. Cumont, p. 231, after Lajard, Plate CIII.

cave, which would be the more probable, as the cave plays an important part in Mithras worship.

Mithras worship was almost in possession of the world when Christianity came to the front and overthrew it. Judging from monuments discovered in France, on the Rhine, and on the Danube, the entire north of the Roman Empire was strongly addicted to the cult of Mithras.

The influence of Mithras worship on Christianity is well established.[1] We mention especially the rites of baptism, the Eucharist, facing the Orient in prayer, the sanctification of the day of the sun, and the celebration of the winter solstice as the birthday of the Saviour. Concerning this latter institution, the Rev. Robert Sinker says in Smith's *Dictionary of Christian Antiquities* (pp. 357–8):

"As Mithraicism gradually blended with Christianity, changing its name but not altogether its substance, many of its ancient notions and rites passed over too, and the Birthday of the Sun, the visible manifestation of Mithras himself, was transferred to the commemoration of the Birth of Christ.

"Numerous illustrations of the above remarks may be found in ancient inscriptions, *e. g.*, SOLI INVICTO ET LUNAE AETERNAE C. VETTI GERMANI LIB. DUO PARATUS ET HERMES DEDERUNT,[2] or ΗΛΙΩ ΜΙΘΡΑ ΑΝΙΚΗΤΩ[3] (Gruter, *Inscriptiones Antiquae*, p. xxxiii). In the legend on the reverse of the copper coins of Constantine, SOLI INVICTO COMITI,[4] retained long after his conversion, there is at once an idea of the ancient Sun-God, and of the new Sun of Righteousness.

"The supporters of this theory cite various passages from early Christian writers indicating a recognition of this view. The sermon of Ambrose, quoted by Jablonsky, is certainly spurious, and is so marked in the best editions of his works; it furnishes, however, an interesting illustration of an early date. The passage reads:

"'Well do the common people call this somehow sacred day of the birth of the Lord "a new sun," and confirm it with so great an authority of theirs that Jews and Gentiles concur in this mode of speech. And this should willingly be accepted by us, because with the birth of the Saviour there comes not only the salvation of man-

[1] The mysteries of Mithras were introduced into the Roman Empire at the end of the first century. They gained more and more influence until they reached a climax in the second and third centuries of the Christian era. Most of the many monuments which Mithras worship left all over the Roman Empire, especially in Gaul and Germany, date from this period when it had almost become a rival of Christianity.

[2] To the unconquerable sun and the eternal moon this is given by P. and H., the two children of C. V. G.

[3] I. e., Helios (or the sun) Mithras the invincible. [4] To the invincible Sun, the protector.

kind, but the brightness of the sun itself is renewed.' (*Serm.* 6, *in Appendice*, p. 397, ed. Bened.)

"In the Latin editions of Chrysostom is a homily, wrongly ascribed to him, but probably written not long after his time, in which we read:

"'But they call it the birthday of the Invincible (i. e. Mithras). Who, however, is invincible if not our Lord, who has conquered death? Further, if they say, "it is the birthday of the sun," He is the sun of righteousness, about whom the prophet Malachi says, Unto you that fear my name shall the sun of righteousness arise with healing in his wings.'"[1]

The preceding lines of this quotation from Chrysostom (Hom. 31) plainly state that Christ's birthday has been fixed upon the day of the birth of Mithras. Chrysostom says: "On this day (the birthday of Mithras) also the birthday of Christ was lately fixed at Rome in order that whilst the heathen were busied with their profane ceremonies, the Christians might perform their holy rites undisturbed." (*Sermo de Nativitate S. Joannis Baptistae:* Vol. II., 1113, ed. Paris, 1570.)

The Rev. Mr. Sinker continues:

"Leo the Great finds fault with the baneful persuasion of some to whom this day of our celebration is worthy of honor not so much on account of the birth of Christ as for the sake of the renewal of the sun."

"Again, the same father observes:

"'But no other day appears to us more appropriate than to-day for worshipping in heaven and earth the Feast of the Nativity, and while even in the material world (in the elements) a new light shines, He confers on us before our very senses, the brightness of His wonderful sacrament.' (*Serm.* 26, § 1, p. 87.)

"We may further cite one or two instances from ancient Christian poets: Prudentius, in his hymn *Ad Natalem Domini*, thus speaks (*Cathemerinon*, xi. init., p. 364, ed Arevalus):

"'Why does the sun already leave the circle of the arctic north?
Is not Christ born upon the earth who will the path of light increase?'

"Paulinus of Nola also (*Poema* xiv. 15–19, ed. Muratori):

"'Truly, after the solstice, when Christ is born in the body,
With a new sun he will change the frigid days of the north wind.
While he is offering to mortals the birth that will bring them salvation,
Christ with the progress of days gives command that the nights be declining.

[1] Observe in this passage that the prophet thinks of the sun as God after the Babylonian and Egyptian fashion, as having wings which are of a wholesome or healing influence.

"Reference may also be made to an extract in Assemani (*Bib. Or.*, ii. 163) from Dionysius Bar-Salibi, bishop of Amida, which shows traces of a similar feeling in the East; also to a passage from an anonymous Syrian writer, who distinctly refers the fixing of the day to the above cause; we are not disposed, however, to attach much weight to this last passage. More important for our purpose is the injunction of a council of Rome (743 A. D.): 'None shall celebrate the Brumalia on the first of January' (can. 9, Labbé vi. 1548), which shows at any rate that for a long time after the fall of heathenism, many traces of heathen rites still remained."

So far the Rev. Robert Sinker. In the *Dictionary of Christian Antiquities* (I., p. 357) he quotes the various passages in their original language, which we have taken the liberty to replace by English translations.

Now, in fine, what shall we say of all these similarities of Christian legends with Buddhistic, Mithraistic, Greek, and other myths? The common belief is that if these similarities could be proved to constitute actual connexions, and if they could be traced to a common source, it would be a death-blow to Christianity, because it destroys its claim to originality. That in our opinion is a mistake. Our knowledge of the origin of Christian legends neither establishes nor destroys Christianity; it only helps us to understand its mission better and learn to appreciate its place in the evolution of religious thought.

Christianity is a new phase in the history of mankind, but it could be acceptable to the people of the age in which it originated only by literally coming as a fulfilment of the ancient religions which it replaced. Thus the fabric of its legends will appear to the historians as a new combination of older traditions; and the light of its main ideas is a collection of the scattered rays of many more ancient notions which were then focussed into systematic form.

The legends of Christianity were undoubtedly believed by many early Christians, and their religious faith was not at once freed from the Pagan conceptions of pre-Christian traditions. In fact, many of these Pagan conceptions continue till to-day, and it is the duty of the present generation to sift truth from error and to understand religion better than did our ancestors. The history of mankind is not yet concluded and least of all the chapter of the development of man's spiritual aspirations, his religious ideals and the hopes of the faith that is in him.

THE BROWNING-BARRETT LOVE-LETTERS AND THE PSYCHOLOGY OF LOVE.

BY HIRAM M. STANLEY.

THE greatest boon in the way of biographical record which has been vouchsafed to us in recent years is the love-letters of Robert Browning and Elizabeth Barrett.[1] To the literary artist they are full of subtle and deep suggestion; to the lover they will be an ever dear delight; and to the psychologist they are human documents of the highest worth because the directest expression of the deepest experience of two of the deepest souls this earth has known. From psychologists in general the phenomenon of love has received little attention, even Professor James's large work dismissing the subject in two or three pages. Schopenhauer and Von Hartmann have endeavored to connect the theory of love with their philosophical systems; but with neither psychologists nor philosophers do I know of an analysis of a single case. But these incomparable letters furnish, however, a document, upon which at present I wish merely to make a few salient notes, and thus perhaps supply in some measure the correctly criticised incompleteness of my *Evolutionary Psychology of Feeling* on this point.

From these letters we discern that the first and main factor in their love—as perhaps in all romantic love—is mutual spiritual mastery. Before they ever met, Elizabeth Barrett felt Browning's mastery through his works and correspondence, a mastery of intellectual breadth and depth, of masculine force and various dramatic powers, and of a generous noble character. In a letter to a friend Miss Barrett refers proudly to her correspondence with the author of "Paracelsus" and the "King of the Mystics" and at the time of her marriage she wished the notice in the newspapers to men-

[1] *The Letters of Robert Browning and Elizabeth Barrett Barrett*, 1845–1846. Harpers, New York, 1899.

tion Browning as the "author of Paracelsus." At the first meeting she at once feels his mastery, and yields with downcast eyes as to a supernal force. And long after she does not raise her eyes, so that we have complaint from him and rejoinder from her that make delightful reading—infinitely delightful and delicious. "Shall I dare write down a grievance of my heart, and not offend you? Yes, trusting in the right of my love—you tell me, sweet, here in the letter, 'I do not look so well'—and sometimes, 'I look better' . . . *how do you know?* When I first saw you—*I saw your eyes*—since then, *you*, it should appear, see mine—but I only *know* yours are there, and have to use that memory as if one carried dried flowers about when fairly inside the garden-enclosure. And while I resolve, and hesitate, and resolve again to complain of this—(kissing your foot . . . not boldly complaining, nor rudely)—while I have this on my mind, on my heart, ever since that May morning . . . can it be?" To which she answers "Now *is* it just of you? isn't it hard upon me? And if the charge is true, whose fault is it, pray? I have been ashamed and vexed with myself fifty times for being so like a little girl, . . . for seeming to have 'affectations'; and all in vain: 'it was stronger than I,' as the French say. And for *you* to complain! As if Haroun Alrashid after cutting off a head, should complain of the want of an obeisance!—Well!—I smile notwithstanding. Nobody can help smiling—both for my foolishness which is great, I confess, though somewhat exaggerated in your statement—(because if it was quite as bad as you say, you know, I never should have *seen you* . . . and I *have!*) and also for yours . . . because you take such a very preposterously wrong way for overcoming anybody's shyness. Do you know, I have laughed . . . really laughed at your letter. No—it has not been so bad. I have seen you at every visit, as well as I could with both eyes open—only that by a supernatural influence they won't stay open with *you* as they are used to do with other people . . . so now I tell you. And for the rest I promise nothing at all—as how can I, when it is quite beyond my control—and you have not improved my capabilities . . . do you think you have?"

To love, at least deeply, Elizabeth Barrett must happen upon a greater genius than her own; for certainly in general the woman cannot love the man of inferior intellect, and a woman of highest mind, like Miss Barrett, has slight chance of meeting a superior. Schopenhauer, indeed, makes the remark that "want of understanding does a man no harm with women; indeed extraordinary mental endowment, or even genius, might sooner influence them unfavorably as

an abnormity." But it is obvious to all observers and readers that genius reputed or real is the most powerful attraction to women. Elizabeth Barrett whose greatest capacity, as she says, was that of loving, and who for long weary years of suffering had been "eating her own heart" with her "face so close against the tombstones that there seemed no room even for the tears," yielding to the mastery of love, was overwhelmed by a flood of joy which fairly dazed her; and in all love literature there is no more powerful description of the joy of new-found love. She had hoped only for friendship and sympathy at the best from him she reverenced as past master of the divine art of poetry, as wise, noble, great; but that he should love her was more than any dream,—it was a miracle.

But the mastery was by no means one-sided; if Elizabeth Barrett feels at once that Robert Browning in her master, he equally feels that she is his "mistress." He sees at once in her a superior nobility, gentleness, and unselfishness which enthral him. And this paradox of a mutual mastery leads to the prettiest of lovers' quarrels, the constant protestation of each side against being looked up to by the other. Love seeks ever to adore and serve, and not to be served and adored; and so each lover spends a vast deal of time and energy in trying to get down from the pedestal erected by the other.

If the first and most notable element in this love is mutual mastery, which unconsciously disguises itself in mutual service, another element quite as paradoxical is the absolute frankness and simplicity and truthfulness which underlies all this romance. In their absolute trust and belief there is plain and direct speaking, complete utterance which does not fashion its phrases. Both Browning and Miss Barrett are frank by nature, and give fullest expression in all the love passages. But Elizabeth Barrett is peculiar above all women in being entirely open from the first concerning her age—being seven years his senior—her illness, and other disabilities which she knew ought to dissuade Robert Browning from wooing her, though she might reasonably hope for friendship. This absolute lack of artifice and coquetry, and this deep sense of unworthiness which she proclaims from the first, makes Elizabeth Barrett a highly exceptional woman; yet this trait became her chief attraction to Robert Browning after his long experience with the frivolities of society. Schopenhauer mentions as the essential prerequisites of love: health, strength, beauty, and youth; but in all these Elizabeth Barrett felt she was totally lacking, yet she attempted no gloss. Hence his trust in her was perfect from the be-

ginning as an absolutely true woman. And so also was hers in him as an absolutely true man; but she only slowly allowed herself to believe that his love could be more than passing infatuation, because she seemed to herself so unlovely. The "I trust you" and "I believe in you" is a constant refrain in these letters.

These lovers debate the reason of love, and of course with lover-like unreason find that they love for no reason at all. Thus Robert Browning declares, "I love you because I *love* you; I see you once a week because I cannot see you all day long, because I most certainly could not think of you once an hour less, if I tried, or went to Pisa, or abroad (in every sense) in order to be happy." To which she answers "Shall I tell you besides?—the first moment in which I seemed to admit to myself in a flash of lightning the *possibility* of your affection for me being more than dream work . . . the first moment was *that* when you intimated (as you have done since repeatedly) that you cared for me not for a reason, but because you cared for me. Now such a *parce que* which reasonable people would take to be irrational, was just the only one fitted to the uses of my understanding on the particular question we were upon . . . just the 'woman's reason' suitable to the woman." To all which we must say that love while in itself rational is of necessity always reluctant to analyse, or at least is dissatisfied with its own analysis—though it returns ever to this as we see in these letters. And it is but natural for love to take this stand, for love is intensely toward the person *per se*, and so it dislikes any abstraction of any quality; and further it is false to the nature of love to merely know its object, for knowledge is external to the object, but love seeks identification. In the most sacred love also there is to itself a measure of impiety in mere explication. But to the psychologist, of course, love has both its elements and its reasons, for whatever lovers may think, love cannot be accounted a supernatural phenomenon. But we cannot agree with Herbert Spencer that love is a mere complex of physical feeling, of feeling for personal beauty, of reverence, love of approbation, of self-esteem, of property, love of freedom and sympathy. But love is not a mere complex, nor does it find its power therein. This formula does not give the full real quality. Love in its highest types, at least in this case of Elizabeth Barrett, is a fire of absolute devotion which sets ablaze all its material. Again in her, "self-esteem," as in highest love generally, is drowned in the object. She even fears the refined selfishness that she may love his love rather than him, as we see from this exquisite love passage. "I

love your love too much. And *that* is the worst fault, my beloved, I ever can find in my love of *you*."

Further Spencer's category neglects *trust* which Elizabeth Barrett rightly regards as elementary, as when she says in one of her attempts at analysis: "The elements of love. . . (I say 'the love' *mine*, because I *will* not know, nor hear, nor be taught anything by any one else about 'love,' the one love everybody knows, it seems, and lives and dies by)—my love's elements are so many that the attempt to describe them is to bring about this failure. . . the first that comes is taken up and treated of at length . . . as that element of '*trust*' just now . . . and then in the feeling of incompetence which makes the pen sink away and turns the mind off, the others are let pass by unnamed, much less described, or at least acknowledged for the undeniable elements they are. What were all the *trust* without—and thus I could begin again!" And Elizabeth Barrett is undoubtedly right that mere enumeration of elements does not fully define love nor reach its essence, for love is a new psychosis which, given its bases few or many, rises as a simple, fervid, joyful emotion, leading toward union and absorption with the object. Romantic love then constitutes a new chapter in the evolution of life, as does the wing of a bird; and as a method of adaptation in evolution it signifies the complete co ordination of two psychisms in perfecting monogamy.

We have touched on the spiritual side of love as exemplified in these letters, and we have now to notice the sensuous side which, as might be expected, is chiefly revealed in the letters of Robert Browning. References to lips, hair, eyes, hands, kisses, are very frequent in his letters but there is scarcely a mention in her letters to these matters, save as he directly suggests and asks. Robert Browning draws out the contrast of spiritual and sensuous love in one of his letters in which he makes a supposed third person remark to him "'you can't kiss Mind! Mere intellectual endowments —though incontestably of the loftiest character—mere Mind, though that Mind be Miss B's—cannot be *kissed*.' So judges the third person! and if, to help him, we let him into your room at Wimpole Street, suffered him to see with Flush's eyes, he would say with just as wise an air, True, mere personal affections may be warm enough, but does it augur well for the durability of an attachment that it should be *wholly*, *exclusively* based on such perishable attractions as the sweetness of a mouth, the beauty of an eye? I could wish, rather, to know that there was something of less transitory nature co-existent with this—some congeniality of mental pursuit."

This is a very delicate and playful way of putting his sensuous regard to which she very properly replies, "nonsense." The sensuousness of love, though largely only latent, is yet basal even in this most exalted type of love, though we need not affirm with Schopenhauer that love is sublimated lust. Elizabeth Barrett's shyness and modesty—which is truly girlish—recoils from masculine impetuousness; but her expression of the sensuous side is most vivid in her "Sonnets from the Portuguese."

As contrasting with and hindering the sensuous caress Prof. William James in his *Psychology* remarks on what he terms "instinct of personal isolation," the repugnance to personal contact which with some people goes so far as to make shaking hands disagreeable. But it is greatly to be doubted both whether personal delicacy is instinct and whether it acts as repressive to sensuous love. Certain it is to any one who observes ordinary humanity in street cars that mere personal delicacy—apart from sexual—is practically non-existent, and further with very young children it is rarely in evidence. Thus, if instinct at all, it is deferred instinct, appearing often rather late, and very apt to increase with age. But the shunning of bodily contacts with strangers, not through fear or sex motives, but as mere personal delicacy, is not, so far as we can judge from these letters and other evidence a deterrent to sensuousness. Certainly no lover ever had this repugnance to conquer.

We have now to remark on what is called the illusion of love which is seen as clearly in these letters of two most wise and self-conscious individuals as in the love of two ordinary persons. Robert Browning and Elizabeth Barrett seek in vain to express the absolute value of the other to the one. Elizabeth Barrett declares to Robert Browning "you are all the world and the stars besides to me," but certainly this expresses the real feeling, the actual valuation of the moment, and all the universe is as nothing, for the whole individual life is lost in the other. Thus honest perfect love cannot exaggerate, and the standpoint of the world outside, to whom this particular individual is not supremely precious, and to whom the love language seems silly, is not the true standpoint. The individual standpoint is the true standpoint for the individual; what makes his life is his life. Still we can say that no person of sense allows the universe to fade into insignificance before the claims of a single mortal, but will keep himself to the highest work in the most general relations of truth, goodness and beauty. And this is the question which constantly disturbs these high-minded

lovers; they have constantly to urge upon each other that each does not, will not, stand in the way of the other's life work in poetry, will not allow personal service to interfere with world service. Elizabeth Barrett even, which may be counted rather exceptional with women, perceives the higher significance of the universal, and is quite ready with the sublime heroism of an absolutely unselfish nature to sacrifice her union with Robert Browning, if it shall reduce him from writing the highest poetry to scribbling potboilers. Truly we have in the marriage of Elizabeth Barrett and Robert Browning the extremely rare—even perhaps unique case—of two great creative minds accomplishing their peculiar universal work not in spite of, but largely by virtue of their personal relation and service. We cannot, indeed, say with certainty that Robert Browning's work might not have been as great if he had never loved and married Miss Barrett; yet she was his good genius to clarify and humanise his reckless abrupt originality. As to Elizabeth Barrett, her life work would certainly have been comparatively insignificant but for the inspiration of this love. She had a positive genius, profoundly womanly, for love, and her poetry before she loved Robert Browning was but the pale tendril of the cellar plant reaching vaguely toward light.

But there is another standpoint for what seems to the outsider, love illusion. Why may not romantic love in its highest forms be, like art, a world of its own, which is not to serve life, but life it; and the illusion so-called of love be like the self-illusions of art? Romantic love is then self-evidential, a mode of life and emotion which vindicates itself within and for itself. Romantic love may often in this form be self-conscious indulgence, as with Goethe, where the man is always master of his love, is never—unless momentarily—mastered by it, and continually self-consciously uses his emotions as materials for literary art. In flirtation again romantic love is nascent or playful but is always self-conscious indulgence. But romantic love, whether shallow or deep, whether evanescent or eternal, may be defined as a form of human experience which has developed like art for its own sake; it is a mode of super-biological evolution wherein psychic experience develops in manifold phases to higher and higher realisations for its own sake, and thus love belongs with pure art, science, philosophy, and other modes of self-developing experience.

But we may pass from the illusion of love as to the value to itself, which is after all no illusion, to the real illusion where the love overestimates its object not to its own personal relation but in gen-

eral relations. Thus Elizabeth Barrett regards Browning as always "the poet of the age," and to Robert Browning Elizabeth Barrett's juvenile essay on Mind is "every way a wonderful work." However, their critical artistic insight is usually strong enough to break through love illusions, and they render just judgments on each others works. But as to personal charm and attraction of character there is much the same exaggeration as with ordinary lovers. That love blinds to defects, and even transforms them into perfections, causing moles to appear as beauty-spots, is a significant and well-known fact. And this blinding to the truth by love is the reproach which common sense, scientific spirit, and philosophic thought alike make to all love. Self-love, filial love, maternal paternal, fraternal, patriotic love, sexual love, every kind alike tend to unduly magnify, as hate tends to unduly minify. Passionate personalism, particularism, individualism, herein set themselves against the common universalism of science and philosophy. The life of reason will not allow its sight to be clouded by any love, and thus it is enabled to see the whole of life in its real values, and so attain wisdom. So then neither truth nor wisdom come through human love, and a life ordered scientifically, philosophically, cannot admit them, at least as dominant forces. And if reason must disown exaggerating love, so must also practical prosaic life which sees herein only moonshine. And the injury which a love of every kind does to the loved ones and other individuals simply because it does not perceive rightly and truly the general relations is plainly multiform and great. The incessant frictions and discordances of life are due chiefly to the interferences of all these biased personal affections. Will then the age of science upon which we are entering congeal all affection, and so render the earth loveless and lorn, inhabited solely by acute investigators and logic machines? Or may not science have its perfect work and the human heart grow larger and stronger, because truer; and thus emancipate love of its illusion, making all love thereby deeper and nobler? We must say that these letters lead toward the last conclusion, that the highest love is nourished upon truth, and hence makes toward betterment. With the Brownings the blindness and distortion of personal affection is but momentary, and they, being fully conscious and self-conscious, quickly correct it by the largest measure. The success of their constant love was due not so much to their romanticism as to their realism; both were haters of sham and conventionality, were seekers of the real, true, vital, genuine; and after each had given up the search, Robert Browning finds in Elizabeth Barrett

the true woman, and Elizabeth Barrett in Robert Browning finds the true man. Perhaps the strongest impression left upon us by these letters is their absolute sincerity, frankness, simplicity, in other words, realism; so that two powerful noble natures are at once *en rapport*, in mutual understanding, appreciation, sympathy and confidence, all which is set at white heat by the glow of past sionate love.

We have mentioned the illusion of love—which is no illusion—as to the value of the beloved to the lover, and we have noted also the illusion of general exaggeration, but there is also another illusion, that of happiness. This is the illusion on which Schopenhauer and Von Hartmann insist, namely, that the so-called love-happiness is but a cheat by which nature secures the continuance of the species at the real expense of the individual. Romantic love is an instinct which, not seeing and aiming at the real end, yet makes the best selection for the good of the species under the guise of individual satisfaction and happiness, which at the best is only a passing phase, and is more than counterbalanced by all the difficulties and pains of the after-life. Thus Schopenhauer declares that love "exerts an adverse influence on the most important events, interrupts the most serious occupations of the hour, sometimes embarrasses for a while even the greatest minds, does not hesitate to intrude with its trash, interfering with the negotiations of statesmen and investigations of men of learning, knows how to slip its love letters and locks of hair even into ministerial portfolios and philosophical manuscripts, and no less devises daily the most entangled and the worst actions, destroys the most valuable relationships, breaks the firmest bonds, demands the sacrifice sometimes of life or health, sometimes of wealth, rank, and happiness, nay, robs those who are otherwise honest of all conscience, makes those who have hitherto been faithful, traitors; accordingly, on the whole, appears a malevolent demon and strives to pervert, confuse, and overthrow everything." But what are the facts in this Browning-Barrett case? Here we certainly have the most unequivocal testimony, pre-nuptial and post-nuptial, as to complete unalloyed happiness, and on Mrs. Browning's side it is life itself. There is no sacrifice of the individual, only furtherance, and it is the fundamental error of Schopenhauer that he contrasts the welfare of the individual and species, as if the nature of the new generation were not dependent upon the real welfare and so happiness of the individuals of the former generations. But apart from all this, the present instance is plainly a personal happiness of the

completest type; and if Schopenhauer rejoins that such cases are made so not by love *per se* but by friendship, sympathy, etc., which are radically independent of romantic love, it is yet certain enough from Miss Barrett's love letters that the real overwhelming, suffusing, constant joy of life was her love for Robert Browning, and that these other elements were pale in comparison.

The final point on which we must touch is the function of romantic love in the evolution of humanity. We have already intimated that while love helps monogamy, it may also be considered a self-sufficing mode of experience, like art emotion, and so ever to be enlarged and refined in the evolution of experience. Thus in all higher phases romantic love is not a mere servant of the species, and is not an instinct. In fact, there is much evidence that highly organised, cultured, romantic human beings tend even to eliminate the sexual instinct *per se*, and that what is fundamental is taught and learned. Certainly those that multiply and replenish the earth are not as a rule the most romantic, and from the point of view of the species the Browning-Barrett marriage was comparatively a failure, being unprolific, and resulting in no transmission of genius. From that standpoint Browning was certainly led amiss by the romantic love which Schopenhauer makes an unerring instinct toward the highest good of the species. Romanticism scientifically considered on this ground is a very fallible selective agent.

We have in this article traced in these Browning-Barrett Love-Letters the main elements basal to love in mastery, trust, and sensuous motive; but we have noted that love is none of these, but has its own quality; and we have considered the illusions of love, the only one that is really such being the illusion producing general exaggeration, and this does not seem essential to all love passions. Further as to the evolutionary function of romantic love, while it certainly in early phases has some relation to the species, yet in its culmination it may be accounted a life of its own. Such are some of the conclusions which we gather from these love-letters, letters which deserve a place among the richest treasures of humanity, for they express with absolute genuineness and in the fullest, deepest way the strongest of the emotions. We see here a love as beatific as earth-born humanity has ever felt, and we here find all the delicious *nuances*, all the fascinating battledore and shuttlecock of love. Love reverses the struggle of existence, tries always to give more than it receives, to freely confer advantage and exact no return; and in this instance of the Brownings we see the highest triumph of courtesy and chivalry, and in all the grand simplicity of

large and noble natures. Yet Elizabeth Barrett appears the saner of the two, and her letters, read in connexion with the "Sonnets from the Portuguese," are undoubtedly the finest expression in any language of woman's love. Robert Browning's letters are always written in that eager haste wherein he, as often in his poems, stumbles over himself like an interfering race-horse; but yet by these letters, with all their furious brevity and abrupt torrential rapidity, he would take that fort by storm which yet required a many months' siege of reiterated storming.

THE CROSS IN JAPANESE HERALDRY.

Communicated
By Mr. Ernest W. Clement, Editor of the *Japan Evangelist*.

ONE of the most striking objects for the attention and admiration of rustic wayfarers along the highways of Tokaido, as well as to the frivolous sightseers in the streets of Yedo, in the old feudal days, was the heraldic bearings of the Lord of Satsuma—a golden ring encircling a golden cross. As they looked on the thousands of palanquins and innumerable baskets and boxes loaded with the paraphernalia and the impedimenta of the army of knights and retainers which formed the brilliant train of that mighty lord, they little suspected that the glittering heraldic crests that enhanced the brilliancy of the cavalcade, the so-called "Satsuma's Bridle-bit," were mementos of the Christian influences by which that feudal clan was once swayed. The crest passed by the name of a "Bridle-bit," which it resembles, simply to avoid giving umbrage to the Tokugawa family, which had pledged itself to the uprooting of Christianity from the hearts of the people.

A writer in a recent number of the *Nippon* makes a study of this class of heraldry used by the noble families in Japan, which retain the marks of Christian influence in the varied forms of a cross. Lord Shimadzu's bearings, thinks the writer in the *Nippon*, were as early as 1650 or thereabout a simple (Japanese) figure for ten, within a concentric circle, whilst a branch of the family used merely a cross. We would not at all be surprised to find that Satsuma, where Christianity was first introduced by Spanish traders, had kept this relic of Christian days in its heraldry; for the pioneer

Catholic fathers in Japan are said to have given their knightly converts new heraldic bearings. By some authority, even the so-called "Inverted sword" on the summit of mount Kirishima is believed to have been planted by some Christian zealot of the realms. Nor are we surprised, says the writer, that the Yamaguchi family, descendants of the Ouchi of Suwo Province, who had adopted later the name of the place, should be all using some form of a cross. It was there that St. Francis Xavier found the most successful field for his work.

In contrast to these two, we are somewhat surprised to find crosses under slight disguises used among the Samurai of the Hatamoto class, or the families that formed the Body Guard of the Shoguns. Such was the case with the Hatamoto family of Tada, which traces its genealogy to the Genji of Settsu Province, who were all at an early date converted to Christianity. In fact the Settsu Genji all employed a cross very extensively among their many branches. Other knights of fame such as Ukon Takayama, Murashige Araki, Kiyohide Nakagawa, Shuri Miyoshi, Danjo Matsunaga and others of the provinces of Kawachi and Settsu are known to have been among the most fervent followers of Christ in the earliest periods. Of these families, that of Nose had its descendants among the Hatamoto Samurai who used a cross with notched ends, or in the form of an English saltier with its ends indented. Others of the same family had the voided cross filled in black and upon it charged a smaller white cross somewhat in the style of the English cross *clechè* with the notched ends. That these three are all of Christian origin is proved by the fact that the Nose family formerly used one called "Twelve-Eyed Tie"

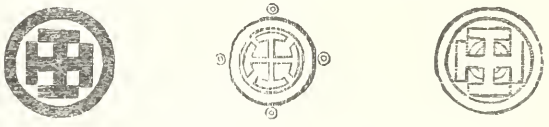


enclosed in a doubled circle as shown by the accompanying figure. This was changed to the cross form about 1560. Then it was called by the evasive name of "Notched Bamboo Cross." Other Samurai of the Hatamoto families, such as Okamura, Matsuno, Sudzuki and others, bore the same crest. One of them, by name Hiraoka, descended also from the Settsu Genji, began to use the bearing of a voided cross in a concentric circle. The same bearings were used by the Yagai and the Tazawa families, both of the Hatamoto. This is the same form as used by the Shimadzu family. Another Hata-

moto family used a Latin cross, with the horizontal piece nearer the upper extremity, and separated by a very narrow space from the inclosing ring. This family as far back as the Ashikaga days used a peculiar crest, as in the figure. Still another family—Nonoyama

—used, as late as 1750, a notched cross in a ring, but later on the cross lost its notches, and became voided, and the ring was also voided so as to become a concentric circle; later still the lines bounding the voided cross were connected at the centre.

Akin to the varied classes of crosses, which passed by disguised names, there is a variety which retained the Portuguese appellation of *Crus*. It is generally known that many Portuguese and perhaps Latin terms had to be used untranslated, to supply the want, or avoid misconstruction, of the Japanese equivalents. The word cross, for instance, when transformed into a Japanese symbol, became the figure ten, which would convey no meaning. Hence by the name of *Crus* it was, that such men as Kawaguchi, a Governor of Nagasaki, and others, wore bearings in a form of a cross-crosslet in a ring. Of course, the families themselves did not know what the word *Crus*, or as they pronounced it "kruss," meant. One of them Otaka Shintaro, of the Mito clan, had to be reminded by his learned liege, the Old Prince Rekko, that his crest was of Christian origin adopted by his Christian ancestor, and should therefore be replaced by a *Heisoku*, a paper fillet offered at Shinto temples. The descendants of Uchida Masayo were for generations the lords of the Komikawa Castle in Shimofusa, and had the crest of "flower *Crus*," which was nothing but a cross with various devices



for illumination and embellishment, perhaps so devised in order to escape ready identification. In his report to the Shogun's Government, he called it the flower of a certain rare plant. The famous pioneer Catholic, Nakagawa Kiyohide's descendants became the lords of Oka in Bungo, and, true to their family heritage, wore the bearings of a *Crus*. In the recent publication of the late Marquis

Matsura, named *Koshi-Yawa*, he refers to the Nakagawa crest, called usually "Modified bridle-bit," or *crus*, and infers that it must have been a cross, from the fact that at the time of Kiyohide the Catholic Church in Japan was at the height of its prosperity. The late Marquis also was of opinion that the names were so changed to escape censure.

The further evolution of these modified forms is seen in the form alleged to be the "Charm of the god of Giwon," chiefly the crest of the family of Ikeda of Tottori. The lord of Yanagawa, or the Tachibana family, uses the same charm in a slightly modified form, and its minor branches, or those that were later ranked among the Hatamoto Samurai, simplified their crests into this form. The history of the Tachibana family confirms the suspicion that the Miraculous Charm of the Giwon temple is nothing but the sacred emblem of Christianity. Tachibana Muneshige, the founder of these families, belonged to the branch of the Otomo of Bungo, and held a subordinate fief under that illustrious family. It is a well-known fact that the Otomo and the Ryuzoji and most of the Kyushu Daimyos embraced Christianity, and invited the Spanish and Portuguese missions through their merchants, for the sake of religion as well as trade, in the middle of the sixteenth century. Muneshige was not behind the others in adopting the same policy.



There is one more form left to be mentioned, and that is, strange to say, a simple adaptation of the Buddhistic emblem, for eternal happiness, called *manji* or the "Figure for ten thousand." It is a single cross with four ends at right and left angles. This seems to be one of the earliest forms, perhaps at the period of Takayama Ukon, who was christened Jute, Naito Masatoshi, christened Juan, and Konishi Yukinaga, christened Austin, one of the leaders of the Korean expedition under Taiko Hideyoshi; that is, towards the latter part of the sixteenth century. Naito is said to have worn on his helmet a golden image of the Saviour. Takayama's daughter, who was later banished from the country and went with her father to Manila, married Yokoyama Nagatomo, whose descendant, occupying the important position of a chief retainer in the Mayeda House of Kaga, still used the bearings. Later in the Tokugawa period, many eminent houses all of Christian ancestry wore this

crest,—a fact that conclusively proves the Christian origin of the emblem. One of the most conclusive proofs is furnished by the crest of the Hori family ruling over Muramatsu in Yechigo. Down to about 1684, the books of heraldry recorded the use of a crest resembling a *Clechć*, but later on the family used the *Manji*. A branch of the Tsugaru family of Mutsu, which all use the *Manji*, has a form that is distinctly a modified cross.

All these families, concludes the writer in the *Nippon*, upon whose remarks we have based the present classification, embraced Christianity during the period extending over the eras of Tembun, Keicho and Genna, that is from the early part of the sixteenth century to the beginning of the seventeenth. But from the last mentioned period onward, the Tokugawa family, enraged against the Christians, steeped the nation in blood. The abandonment of the Christian faith being rigidly enforced by the persecuting government, it was but natural that various means of evasion were resorted to. In addition, we may mention the later adoption of the Buddhistic *Manji* in this form. One other form, suspicious of the same origin, is a kind of Cross-crosslet in a concentric circle covering its identity under the awkward name of "crossed mallets."

ANTICIPATE THE SCHOOL.

SUGGESTIONS FOR THE TREATMENT OF CHILDREN.

BY THE EDITOR.

CHILDREN are imitative, and their souls are built up by the impressions which they receive. Every single experience, every observation of older folks, especially of elder brothers and sisters, of parents, of nurses, and generally of all belonging to the circle of their acquaintances, exercises a powerful influence in the building up of the character of the child.

The first impressions made on a child's mind are especially important, as they form the basis of all later impressions and remain for a long time, and sometimes forever, the standard by which they are measured. Should we not, therefore, exercise the greatest care, and instead of leaving the first mental impressions of children to accident, see to it that they are throughout correct?

The first education of babies is, upon the whole, left to uneducated nurses, who sometimes have not the slightest idea of the sacredness of their trust and know very little of the right treatment of infants. They are oblivious to the significance of the fact that whatever they do and say, whatever error they commit, whatever example they may set, is impressed upon and perpetuated in the little souls in their charge.

COUNTING.

A little boy of about five years was in the habit of counting 1, 2, 3, 5, 7, and he stuck to this habit. He was told that he omitted 4 and 6, and he probably understood the correction, but whenever he began to count he fell back for a long time into his old habit of counting the numbers wrongly. The reason was that by accident he had learned the numbers in the wrong way and it stuck to him.

Another little child always called a seagull in his picture-book a swallow, for he had been told so by his nurse, and got irritated when contradicted, insisting even to tears again and again on its being a swallow. By and by, however, he relented, but even then he continued to say, "This is not a swallow, but a seagull," and only in time did he drop the negative expression and knew and declared without any irritation that it was a seagull. Such trouble originates by a little mistake, and shall we not be careful in laying the foundation of a human soul?

As to counting, I would say the easiest way to teach it is to count the steps by walking up or down stairs. If this be done patiently again and again, the child begins to listen to the numbers and will very soon begin to accompany each step with its proper number. The first mistake should be avoided, and my experience is that children will, without the slightest trouble, learn to count first to 12, then to 20. When they have learned to count to 20, they are prepared to count to any number up to 100 or more. The third step is an intellectual step, by learning to understand the function of the decades 30, 40, 50, etc., which are, however, clearly grasped as running parallel with 3, 4, 5, and so forth.

Before an attempt can be made to count the steps, a preliminary exercise might be the frequent repetition of 1, 2, 3, which can be practised on various occasions; for instance, when turning off or on the electric light, or by playing peekaboo, etc., whereby the order of the three numbers impresses itself mechanically upon the memory of a child. Then proceed to counting fingers and toes, and only when the first five numbers can be repeated without difficulty, proceed with counting other objects.

One peculiar phase in learning how to count is marked by the child's ability to stop at the right time. Children first acquire the mechanical memory of saying 1, 2, 3, 4, 5, etc. When they are shown five spoons or five chips or other things of any description and are requested to count them, they begin to count mechanically without being able to stop at the right time. It indicates a more advanced degree of mentality when the child possesses a perfect parallelism between the names of the numbers and the things which, by being pointed at, are to be counted. The process of counting has reached its maturity when a child learns to stop at the proper time. In the beginning the tendency will predominate that whenever the child begins to count, it will count the whole series of numbers as far as it knows them; but the relation between things and the series of word-images of the numerals is easily estab-

lished by stopping the child and summing up the situation by saying: There are five spoons, there are five chips, or whatever it may be.

In the case of practising counting, as in all other instances of memorising, we must consider that a great number of mechanically impressed memories will subsequently render the conscious and intelligent manipulation of the ideas connected therewith easier. The subconscious memories which have been early acquired, form a very valuable capital which will never fail to be most serviceable. As children now are commonly educated, they have either no such mechanically impressed memories in their minds, or their impressions, be they numbers, images of things, or other conceptions, form an irregular conglomeration which will rather serve to bewilder than to help them when the years of school-life begin. A healthy development of mind is possible only when our subconscious notions are distinct and clear.[1] This can be accomplished by rendering as definite as possible the first sense-impressions, which precede the formation of more conscious and more intellectual operations.

NATURAL SCIENCE.

Use every opportunity in life to teach children the elementary facts and truths of the sciences which in later life will be of use to them. Familiarise them as much as possible with instructive observations. Teach them through the eye a knowledge of facts that will serve as examples of important scientific truths. Convey your first instruction by merely showing something, by making experiments, etc., but beware of superadding too quickly the theories invented to explain the facts, and if you mention them characterise them at once as hypothetical. Let the experiment speak for itself and remind the child of similar or analogous experiments and experiences.

Some of the simplest experiments in physics can be repeated in the nursery. Let the children lift an inverted glass from the bottom of the bathtub above the surface of the water; let them dip the inverted glass together with the air into the water: or take a toothbrush stand, with a hole in its lower edge and let the water run forth, whereby you can point out that the parabola of the outflowing streamlet is proportionate to the pressure of the water inside the vessel. Then close tightly with your hand the top of the

[1] The terms *clear* and *subconscious* do not exclude one another. An idea or a sense-impression may be quite distinct and correct in its details without fully rising into the field of conscious attention.

toothbrush stand filled with water, in which case no water will come out, or perhaps only a few drops will drip down.

Make the children see the depth which blocks of wood require to float, let them compare blocks of different densities, and you will soon help them to discover for themselves the law that the weight of a floating body is equal to the weight of the water which it displaces.

Set the children to thinking why empty vessels, although made of porcelain or iron, will float, while they will go down when filled with water.

Further, the children who know that steel is heavy will take delight in seeing a needle float that has carefully been placed upon the surface of the water. The experiment will succeed more easily if the needle is dipped in butter. The cohesion of the particles of water among themselves is strong enough to carry little bodies such as needles, if they are smooth enough not to break the connexion of the surface which acts like a thin film. Small pieces of wire netting (such as is used for window screens), especially if lightly coated with paraffin, will also float, but a pin goes down, for its head will tear the film.

Again, on some occasion or other place a coin into a tub, or perhaps better into a dish or a mug, and let the children look at it from a given place where the coin is hidden behind the rim. Then fill the tub with water and the coin becomes visible on account of the refraction of the rays of light which produce the picture. Then put a spoon into the water and call their attention to the deflexion of the image.

A piece of the wire netting of window-screens is also useful to show the children the inside and whole make-up of a flame, by repeating all the simple experiments which are made in a lesson on physics.

When you take a walk with the children after a rain, show them the little streamlets, which are typical of rivers and their tributaries in their work of excavating river-beds and valleys.

Make electrical experiments with the silk samples for mamma's dresses, by rubbing them with the bottom of a glass, and watch the threads when approached twice successively by various objects, as by steel knives, silver spoons, the hand, celluloid or gutta percha, and glass. Comb their hair or your own beard in the dark when the air is dry, and let them see the sparks, and listen to the crackling noise of this baby-thunderstorm in papa's whiskers.

Show them the so-called illusions of the senses in which our

psychologists take so much interest, and let them measure the distances which, though they are equal, appear different.[1] It will interest the children, and they will wonder how their judgment is misguided. If you have a color-wheel repeat now and then for mere amusement color experiments and show the effects of contrast.

Whenever you buy presents for children bear always in mind the instructive feature of games and toys. Children are by nature anxious to learn, and they will themselves prefer playthings which serve to educate them and teach a lesson. A toy through which a child becomes familiar with a physical law of some kind is the best investment you can make and will, if properly used, amply repay the cost. Little steam engines, dynamos, motors and mechanical machinery of all kinds, pumps, fountains, etc., are now cheap enough to be the toys of the poor as well as of the rich. Of course the parents must not let the children work the steam engines themselves, except in the presence of their elders, with all necessary precautions, and should at once call attention to the danger of explosions connected with steam engines, and after one or a few practical trials should simply use these dangerous toys as models for instruction.[2]

FACTS NOT FANCY.

There is a vicious habit now in vogue in the kindergarten which superadds to the facts of nature the imagination of fairy tales. If you wish your children to acquire a sound conception of reality and a sense for genuine poetry, you had better avoid this pseudo-fiction of the nursery which only distorts nature and detracts from her intrinsic beauty. Facts as they are, are in themselves sufficiently poetical and need not the false glitter of a fairy-tale imitation. This idea of carrying the romance of the fairy-tale into the realm of science only revives and strengthens the old metaphysicism which personifies abstractions and is apt later on to mystify the young mind. Thus we read in Arabella B. Buckley's *Fairy-land of Science*, a book which otherwise contains many good things, such sentences as these (pp. 12–13):

"Can you see in your imagination fairy *Cohesion* ever ready to lock atoms together when they draw very near to each other: or fairy *Gravitation* dragging rain-drops down to the earth: or the fairy of *Crystallisation* building up the snow-

[1] See *The Monist*, Vol. III., p. 153, and Scripture's *Thinking, Feeling, and Doing*, p. 187.

[2] We recommend to teachers *Hinrich's Elements of Physics*, Davenport, Ia., Griggs, Watson, and Day, a school-book based upon the right principle, that should be revised and republished with plenty of illustrations, Very suggestive are such instructive toys as, for instance, Thomas M. St. John's *Fun With Electricity* (New York City).

flakes in the clouds? . . . Do you care to know how another strange fairy, '*Electricity*,' flings the lightning across the sky and causes the rumbling thunder? . . . And have you any curiosity about '*Chemical action*,' which works such wonders in air, and land, and sea? If you have any wish to know and make friends of these invisible forces, the next question is

"How are you to enter the fairy-land of science?

"There is but one way. Like the knight or peasant in the fairy tales, you must open your eyes. There is no lack of objects, everything around you will tell some history if touched with the fairy wand of imagination. . . . The fire in the grate, the lamp by the bedside, the water in the tumbler, the fly on the ceiling above, the flower in the vase on the table, anything, everything, has its history, and can reveal to us nature's invisible fairies."

This is not the right way of making science poetical. The facts of nature are in themselves beautiful and need not the mythology of fairies created by a personification of scientific abstractions, the erroneously so-called forces of nature. The metaphysical assumption of forces which are supposed to work all the miracles of natural phenomena is the source of much confusion and should be carefully guarded against. If any personification be needed for the sake of imparting an additional interest to the stories of nature, speak of the actual things as living creatures. Speak of the water drop as expanding into vapor, as condensing in the cold air into a snow crystal, as falling upon the ground, as melting in the warm sun and running down hill, but do not people the child's mind with the fairies of crystallisation, gravitation, cohesion, electricity, and chemism. Teach children to see truth and beauty in the facts themselves, not in imaginary goblins and fairies. Make them watch the phenomena of nature and point out to them that all things are astir with activity and aglow with an eager disposition to do one thing or another according to circumstances.

FOREIGN LANGUAGES.

Acquaintance with foreign languages should be cultivated at an early age, by interesting the children in other nations. Teach children little German and French verses and phrases, only be careful that the pronunciation is perfect. Children catch the accent of strange sounds better than adults, and will reproduce them to perfection. According to the author's own experience, children take delight in listening again and again to little ditties and poems, and will soon begin to repeat them. It is advisable to practise such linguistic exercises before going to sleep and to rehearse on the next morning the recitations of the previous evening.

We recommend such poems as Lafontaine's fables in French,

some of Goethe's, Schiller's, Bürger's, and Heine's poems in German, Æsop's fables in Latin, the Lord's Prayer in Greek, etc., etc.

It is also advisable to introduce now and then counting in other tongues, which may be practised in the gymnasium where the number of jumps or other actions can be counted, or in any other place with similar opportunities.

Children will pick up foreign sounds without difficulty, if parents or teachers limit their instruction to the sounds only and do not tax the minds of their little pupils with grammatical explanations. The sound must come first, and the sound alone; the sense of the sound should be understood, but an exact grammatical analysis of its meaning must not be given at the beginning, for grammar bores children and is apt to destroy the pleasure they naturally take in learning something about other languages. If children have learned by rote a number of pieces in a foreign tongue, when they have grown older and maturer they will be glad to know something about the construction of sentences, and a grammar lesson, otherwise so tedious, will then be welcome to them. Later on, a long time after they have learned to read and to write in their mother tongue, children may in school be taught to read and write the foreign poems which they have learned by rote in their younger years, and they will attend their French and German lessons in school with greater zeal than if they knew nothing of these languages.

It may be permitted to add here a few words concerning the dead languages which in Europe as well as in America are still taught in the old-fashioned way. The author of these articles has had experience in teaching Latin according to a more modern method, and, while engaged as scientific teacher at the Royal Corps of Cadets in Dresden, Germany, he succeeded within the space of one school year in making the pupils of the fourth grade (Quarta) as proficient in speaking and in writing Latin as were the best scholars of the first class (Prima) after a four years' course.

And how was this accomplished?

Simply by making the boys learn by heart every week a few lines of Latin prose or verse. First simple stories should be selected for the purpose, in the style of Æsop's fables, then passages from historians and orations of famous men. There is plenty of material in Livy, Cæsar, Cicero, and also in Seneca, and the verses of Ovid are as simple as the occasion requires. The scholars had first to render these pieces into Latin from an oral dictation which was given them in their mother-tongue. Their translations were

corrected and their mistakes discussed. Copies of the passage had to be made until the whole piece was perfect, and finally it was recited before the class. This method of teaching Latin was in the beginning hard on some of the boys, but it grew easier with every new piece that was taught and learned. The oldpieces were constantly repeated, and all grammatical rules were discussed in connexion with the sentences which had thus been committed to memory. At the end of the school year the boys knew about forty Latin stories by heart and were thoroughly familiar with them. In this way they had a direct command over a number of phrases and had acquired an unusual readiness in their practical use of the language, a result which within so short a time had never before been accomplished.

While the best scholars educated in the old method were able to tell the rule and follow it, these boys built their sentences correctly without thinking of the rule and deduced grammatical rules from the instances which they knew by heart.

A teacher of languages must be very exact in the beginning,—slow but painstakingly correct in every particular; he must choose the best passages for committing them to memory; he must insist on a clear pronunciation and leave no doubt about the details of grammar and construction. There is no use in rushing the boys, or overburdening them with home-work. On the contrary, the teacher should render the labor of committing these pieces to memory easy by discussing their difficulties, which will afford ample opportunity to make the scholars read the sentences and repeat them as pronounced by the teacher. The facility which pupils gradually acquire in learning a language serves to keep their enthusiasm alive, until they know enough to allow a cursive reading of literature which will involve a more rapid progress in acquiring a general proficiency.

MATHEMATICS.

Mathematical instruction should begin very early, but do not begin with axioms, theorems, and long-winded arguments with their monotonous refrain, *quod erat demonstrandum*. That is death to the spirit of mathematics. Not only is the doctrine, that all mathematics rest upon axioms an error,[1] but to begin the first lesson with explanations of axioms is a blunder. Let children begin to learn geometry by *doing*, not by *reasoning*. Let the reasoning

[1] For further details on the redundancy of axioms see the writer's *Primer of Philosophy*, pp. 51 et seq.

come in as an incidental aid to construction. Let the purpose be that of achieving something, but never let the child do any reflecting or arguing for the mere sake of thinking.

Action is the mainspring of life. No interest can be taken in anything, except there is a certain aim to be reached. Thought must step in as the assistant to work. Thought that does not serve a purpose known to the child, will be felt as an oppressive tyranny. Arguments will bore the child that is induced to reason about things before it feels the need of reasoning. Parents and teachers must not presuppose but create in the child the desire for knowledge.

In order to lay a foundation in mathematics, parents and teachers should give the child paper and a pencil. Then let them make a ruler of the paper by folding it. The fold in the paper is called a straight line, and, if folded again so that one end of the straight line covers the other end, the new fold will cut the old fold at right angles. These definitions of straight lines and right angles should be introduced, not argumentatively, but simply by naming the products of the child's operations.

After this brief introduction, hand the child a pair of compasses, giving him due warning to be careful with the points. Let the child become familiar with this new instrument by drawing a circle and dividing the circumference with the radius into six equal parts; which will serve to make a number of figures of various forms and combinations, stars with curved rays, hexagons, equilateral triangles, and six-cornered stars.

Another time ask your little friend to draw a straight line and name one end for himself, the other end for his brother, sister, cousin, or friend. Then tell him to divide the line with the assistance of the compasses, and construct a boundary line at right angles.

Our pair of compasses is a good fellow. He has no head, no body, but two long legs and can pace off the way for us. By sweeping with the same span of somewhat more than half of the line from both its ends, we draw two intersecting circles, and there will be few children who will not at once jump at the conclusion that when a straight line is drawn through the points of intersection, the problem will be solved.

Thereupon let your little pupil draw an angle for himself and one or several parallel angles for his brothers and friends. This would be an appropriate occasion to reveal to him the secrets of parallel lines with their vertical, alternating, and correspondent

angles. Their mathematical comprehension will now be mature enough to understand that an angle is not the surface between its sides, but their inclination, and that angles of the same inclination are equal.

Having divided a line into two equal parts, let the young mathematician divide an angle, which he will now easily accomplish.

All further work can begin to bear a more definite mathematical character. Let the child construct triangles from three sides, from two sides and one angle, from two angles and one side. Call his attention, without entering into details, to the fact that from three given pieces the other three not-given pieces are determined, bearing in mind an exception which leaves the choice between two possibilities; and also that triangles may be turned around.

The method of calculating areas can be taught to beginners by telling them the story of a farmer who exchanged his farm, which was in the shape of a square, for another one of exactly the same sides but with slanting angles. The former soon found out that there was less work in plowing and less seed-corn was needed, but that the crop too was greatly reduced. The man was no mathematician; he had allowed himself to be cheated. The solution of the problem will now be followed up with great interest and can easily be accomplished.

In a similar way let the children operate with circles for determining the nature and interrelations of tangents, sectors, central, and peripheral angles, etc., etc., and let them find the inscribed and circumscribed circles of triangles, the Pythagorean proposition, etc., etc. And all this can be taught in a kindergarten way, without ever resorting to arguments and demonstrations, but simply by setting the child to work and giving him a task to accomplish. When he has come into possession of a fair stock of mathematical knowledge, he will now and then go astray and become the dupe of some misconception. He will then be glad to become acquainted with methods of proof which will enable him to argue about his operations and to become sure that his constructions are right.

Arithmetic should in the same way be taught by setting children to work, i. e., by making them *do* something, by weighing, by measuring, and by comparing different lengths, areas, and volumes as well as different weights.[1]

In spite of its importance, mathematics is still one of the neglected branches in the education of the child, while much progress

[1] The Speer method is very commendable and deserves the attention of all teachers of arithmetic.

has been made in the primary instruction of drawing, painting, music, and physics, where better methods suggest themselves more readily. Mathematicians of high standing devote their energies to a furtherance of the most abstruse problems of their craft and have so far not as yet shown any ambition to come to the assistance of the kindergarten and primary schools.

* * *

No attempt has been made here to be exhaustive; the writer preferred rather to be explicit in details, offered as samples, because if the principle be understood its application in the various branches of instruction will not be difficult.[1]

[1] The author would gladly add a review of the practical work that has been done in line with the principles suggested in this article and also a list of publications as well as other kinds of instructive suggestions on the subject, but he feels incompetent to do justice to this special branch, the history of education. He fears that he would either exaggerate the importance of, or be overcritical with, the work with which he is familiar, and overlook the significance of those educators whom he does not know.

Information as to methods employed and the results attained in various parts of the world will be gratefully received.

MISCELLANEOUS.

DIDEROT AND THE FRENCH ENCYCLOPÆDIA.

Among the mighty agencies which began to work for comfort and progress in the eighteenth century were the Cyclopædias. Voltaire was one of the one hundred and fifty contributors to the most famous of these teachers of useful knowledge in France, Germany, Italy, Holland, Great Britain, and her colonies. The editor-in chief was Diderot (see the frontispiece to the present *Open Court*) who was the main contributor; his department being philosophy, and the arts and trades. For twenty years, persecuted and at times imprisoned, abandoned by his colleagues and at last deceived even by his own publishers who secretly mutilated his productions, he doggedly stuck to his task to the end. Diderot's importance in the history of thought, his excellences and shortcomings, have already been discussed in *The Open Court* (No. 519), and it remains for us only to refer to his universal interest in the sciences (Goethe called him "the most Germanic of French heads"), and to his great literary productiveness and untiring powers of application. In writing his articles for the *Encyclopædia*, it is said of him that he "passed whole days in work-shops, and began by examining a machine carefully, then he had it taken to pieces and put together again, then he watched it at work, and at last he worked it himself. He thus learned to use such complicated machines as the stocking and cut velvet looms."

The first of the thirty-five bulky volumes was published in 1751 for two thousand subscribers; and this number had more than doubled in 1765; but the last volume was not printed until 1780, by which time there were four piratical reprints and several imitations. Industrial subjects are treated with especial care; and the plates are still the best authority to show what kind of ploughs, looms, and coats were then in use. The exemption of the wealthy from taxation is denounced boldly; and so are game-laws, torture of criminals, and that system of compelling the peasants to keep up the roads, which was as deadly as the smallpox. The general tone is not disloyal or irreligious; Christianity is treated with ostensible respect; scepticism is called sinful; atheists are declared worthy of banishment; and future punishment is admitted to be eternal. Persecution, however, is condemned with great severity, as are other ecclesiastical evils; and the old fantastic systems of metaphysics are criticised keenly. Scarcely had the second volume appeared, when the literary censor told Diderot that the work would be suppressed, and advised him to hide the materials. "I have no place where they will be safe," replied Diderot. "Then I will let you have one," said Malesherbes. They were soon restored, and the philosophers resumed their work, for none of their enemies was competent to take it up.

Among the best articles in the early volumes were those on political economy by Turgot and Quesnay. The foundations of this science had already been laid by Hume, who announced in 1752 the great principle, afterwards set forth by Franklin, demonstrated still later by Adam Smith, and since found very valuable for keeping up friendly intercourse between nations, namely that each gains in wealth by the productiveness of her neighbors, and that each impoverishes herself by taxing imports. FREDERIC MAY HOLLAND.

THE TEMPLE OF CONFUCIUS IN SHANGHAI.

The illustration accompanying the present note was intended for the article on Confucius, by Mr. Teitaro Suzuki, which appeared in the November *Open Court*.

The illustration was made from a beautiful engraving by Tyson. The part of the architecture of the temple here represented is the first portal of the entrance.

BUDDHIST MISSIONARIES OF JAPAN IN SAN FRANCISCO, CALIFORNIA.

Among the Japanese Buddhists the Shin-shu or "Sect of Truth" is the most powerful and influential. Its adherents are at the same time distinguished by great zeal. They were well represented at the Religious Parliament and sent out a number of leaflets and tracts in order that their doctrines might be presented in the true light.

We learn now that the West Hongwanji of the Shin-shu have decided to extend their missionary work to the United States of America. They have missionaries in Korea, China, the Malay Peninsula, the Hawaiian Islands, and other

countries, and have of late been emboldened to disseminate their religion among the nations of the West.

Dr. S. Sonoda and the Rev. K. Nishijima, educated at the Buddhist University of Kyoto, called "Hongwanji Daigakurin," have arrived in San Francisco, and as a first step in their work propose to gather round them their co-religionists in the Japanese community of that city. They have taken their headquarters at No. 807 Polk St., and were well received by their countrymen.

We have repeatedly expressed our strong adhesion to the principle of missionarising. We are glad to see Christians send out Christian missionaries, and we believe that a religion without missions is dead. But we think that at the same time Christianity would be greatly benefited if missions from other religions were sent to Christian countries; for an exchange of thought on the most important subject of life can only be salutary. A competition between the different religions spurs their adherents on to develop the best qualities and to be watchful in their own conduct. A religion which enjoys a monopoly in a country is apt to fall into decay.

We said lately in *Buddhism and Its Christian Critics:*

"Missionaries are religious ambassadors. Their duty consists not only in the propagation of their own religion, but also in the acquisition of a perfect comprehension of the religion of the people to whom they are sent, and Christians can justly pride themselves on the fact that all their great missionaries, such men as Duff, Judson, Hardy, Beal, Legge, and others, every one in his field, did an enormous amount of work which served to widen our own knowledge of the religious views that prevail in India, Ceylon, Burmah, and China. Indeed, had it not been for their labors, comparative religion would have made little advance. And I should not hesitate to say that the most successful part of their work consisted, not in making a few converts abroad, but in widening the horizon of the people who had sent them. Such is the advantage of an exchange of thought on the most important questions of life, that it would be a blessing all around if the non-Christian religions also decided to send missionaries on a larger scale to Europe and America in order to have their faith worthily represented among Christians, to facilitate comparison and invite investigation."

It is pleasant to notice that the Buddhists of the Shin-shu sect have taken up again the plan of missionarising, and we heartily welcome the two Buddhist missionaries who have recently arrived in San Francisco.

In order to allow our readers to note the spirit in which these strangers approach our country, we publish below extracts from a letter received from Mr Nishijima:

"I am very happy to say, we two Buddhist missionaries are heartily and sincerely welcomed by almost all the Japanese people living in the city and in all the districts of California, owing to the great thirst they feel for their own religion which they could not enjoy in this country until we opened the Buddhist Mission. And, furthermore, we find that we have many friends among the Americans who take great interest in investigating Buddhist doctrines.

"Our intention is to spread the Gospel of Buddha among the Americans who are sincere and earnest in their desire to pursue the truth, the highest truth revealed first by the enlightened Lord Buddha Sakyamuni some two thousand five hundred years ago, in India.

"We are not one-sided, however; we know that there are many strong and some weak points on each side of Buddhism and Christianity. We believe that we

Buddhists must learn from Christians, while on the other hand Christians can likewise learn from Buddhists.

"I am now very much pleased to see that our Hongwanji authorities are positively tending to the thought of spreading its religion, the true gospel of Buddha, widely abroad, by sending out not only emissaries, but also some active and able missionaries, to all important parts of the world.

"I have a very strong conviction that Buddhism is naturally destined to become the universal religion in the future, for the reason that there is perhaps no other religion equal to Buddhism, that would satisfy the refined minds of highly educated people of the twentieth century. And, at the same time, I cherish also another conviction not less strong than the above, that Buddhism, though supreme and grand and most beautiful in its doctrines as it is, may never be taken widely among mankind as their established faith as long as its followers themselves remain incompetent to prove its goodness before the public.

"I am now very fortunately called to the position in which I should like to devote myself to realize these two convictions. I feel very happy to become a martyr for the sake of mankind, but I find myself so poorly armed and so lamentably hindered by an imperfect knowledge of English that I should be overcome, no doubt, by bitter disappointments, if I had not an indestructible faith in my heart.

"I am most happy to say, however, I have a very pious belief in the boundless mercy of the Amitabhu Buddha who will assuredly support and protect me when I walk through the good and righteous path ordained by him.

"I came to America with such a belief, notwithstanding my apparent deficiency in all attainments required.

"My only goal is to attain myself and help others to attain the Maha-Nirvana, where the highest freedom and true happiness may be enjoyed, which our Lord Buddha has revealed for the first time to mankind, suffering constantly from their own passions and ignorance, inherited from previous existences." P. C.

A PHILOSOPHICAL CLASSIC.

Descartes's *Discourse on Method*, which constitutes the latest number of the Religion of Science Library,[1] a cheap series of books issued bi-monthly by the Open Court Pub. Co., was first published in Leyden, in 1637, and was followed by three brief tracts as appendices: the *Geometry*, the *Meteorics*, the *Dioptrics*.

The *Discourse on Method* was Descartes' intellectual confession of faith, his statement of his own peculiar method of reaching the Truth; the appendices were his documents of justification, specimens of the *actual* Truth that he had reached by his method. And splendid specimens they were: the invention of analytical geometry, which literally unshackeled mathematical research; the researches in the theory of equations and algebraical symbolism; the enunciation of the law of the refraction of light, which is the foundation of the development of modern optics; the partial explanation of the rainbow; and so forth. All these achievements, far as they may seem from the common life, are shot through the warp and woof of our technical civilisation, and our entire spiritual and material existence bears their hidden impress.

Whether our calling, therefore, be that of a philosopher or not, and whatever be our attitude to the problems involved, the contemplation of the methods by

[1] *Discourse on the Method of Rightly Conducting the Reason and Seeking Truth in the Sciences* By René Descartes. Authorised reprint of Veitch's translation. With Portrait. Chicago: The Open Court Publishing Co. London: Kegan Paul, Trench, Trübner & Co., Ltd. Price, 25 cents.

which such unique results have been reached is of the highest concern. No one can fail to draw a most bountiful stimulus from these pages. Their freshness and independence of view, their wholesome common sense, their self-reliance, their apotheosis of Reason, are, when we consider the state of mind of the period in which they were written, almost unequalled in history. Here was an absolute break with the authority of tradition, an utter rejection of the past, an utter contempt of books, of the graces of literature and of erudition; while in their place were substituted the ideals of radical doubt, implacable critique, unerring certainty. Truth was no longer a "plurality of suffrages," the utterance of an Aristotle or a Pope; it was the outcome of right thinking and right seeing, the privilege of every man. The appeal throughout was made to "the great book of the world," to experiment, to observation. "Here is my library," said Descartes to an inquirer, as he pointed to a quartered calf he was busy dissecting.

Such an attitude would be impossible now; the present age has a real past of science behind it. But it was necessary then; the past which lay directly behind Descartes, with a few bright exceptions like Bruno and Campanella, was a past of slavish submission to authority, both in action and in thought; and the utter demolition of this past was the self-chosen task of the great recluse-philosopher who believed he had stript himself of every clog that the heritage of antiquity had placed upon man's intellect.

And here lies both the virtue and defect of his system. Descartes was primarily a mathematician. He found in mathematics, as did Kant and Comte, the type of all faultless thought—not in the traditional mathematics as such, but in mathematics as regenerated and inspirited by his own epoch-making discoveries. The geometrical analysis of Plato and the ancients was, at best, a haphazard procedure, depending almost entirely on the insight and skill of the manipulator, concerned for the logic rather than for the power of the method, and yielding in almost all cases isolated results, not general and comprehensive truths. But the method of Descartes was an engine of research; it reduced geometry largely to algebra; of the science of the eye it made a science of the mind; from a part it deduced a whole; for the rich exuberance of natural forms it substituted the economy and precision of a purely logical mechanism. Was he not justified, therefore, in pointing with pride to the maxims and rules by which his mediocre talents, as he termed them, had been enabled to advance the truth so powerfully? He was on the verge of a universal Mathematical Science, why was it not possible to construct a Universal Formal Science, manipulable with the same mechanical precision, and applicable to physics, chemistry, cosmology, biology, psychology, and theology? Why was it not possible to deduce God, man, and society from a few simple fundamental truths, as the properties of a curve were developable from an algebraical equation?

Hence resulted the Cartesian physics and metaphysics, half child of the science that he vaunted, half child of the dead tradition that he detested; for he had not stript himself entirely of the past. That is possible for no man.

Descartes stopped at Faith. His metaphysics was a rationalised theology, in which everything was merged in God,—a theistic monism. His psychology, his theory of the soul, were dualistic. Yet, despite their crudeness from the modern view, they were an advance, and despite their author's seeming submissiveness to the teachings of the Church, they were placed with his other doctrines on the Index. The very search for a "criterion of truth" was sufficient to condemn his system.

But there was in this action of the Church a presage of the disintegrating character of the new doctrines. Descartes's physics practically nullified his theology, yet he was careful not to give offence. With the fate of Bruno, Campanella, and Galileo before his eyes, he naturally felt, as a recent writer expresses it, "no vocation for martyrdom." Nonetheless he pushed his mechanicalism to the extreme and carried it to the very throne of his God, engulfing all nature and all life. With motion and extension alone, supported by the laws of geometry, he constructed the Universe. The construction was largely *a priori* and was in defiance of the experimental principles that he so highly lauded, and in contradiction to the real mechanics that Galileo had just discovered and which Descartes mistook, but it contained most of the theoretical elements of the modern mechanical explanation of nature, and its main hypotheses, as the theory of vortices, the uniform constitution of matter, etc., have persisted to this day. His ideas were, thus, more powerful than even his own application of them, and in the hands of his successors led to the undermining of the very Faith which, from prudence or conviction, he himself had desired to leave untouched.

His system, even now, as shattered by modern research, and in its ruins, with the towers of its real achievements projecting aloft, presents a magnificent spectacle, daring in its scope and execution. The defects of its construction are to be measured by the standard of its time, not by the standard which through its assistance succeeding centuries have been enabled to establish. If it appears repellent in its aspect, harsh in its rigor, it must be remembered that it came from a man to whom "there was no beauty but the beauty of truth," and to whom the natural severity of science was the proudest adornment of civilisation, and redounded most surely to the enhancement of real, practical life.

Descartes, it has been said, is the cross-roads from which the modern paths of thought diverge. He was the forerunner of Newton and Leibnitz on the one hand, and of Hume and Kant on the other. The picture presented in this book, of his mental autobiography, is one of the most pleasing chapters of the history of philosophy. It belongs to the world, from the great heart of which it sprung, untrammelled by the mustiness of the study; and its candor and manliness of view cannot, even now when most of it has become commonplace, and some of it antiquated, fail to arouse from their apathy a people who are hungering for enlightenment.

T. J. McC.

A NEW AND IMPORTANT WORK IN SOCIOLOGY.

The publication of a new work entitled *Science and Faith*,[1] by Dr. Paul Topinard, the distinguished French anthropologist, is certain to arouse much interest in the thinking world, and also to evoke not a little criticism and opposition. For the main problems of life are here boldly attacked from an independent point of view, and the tentative solution of them promulgated in the distinctest terms.

Dr. Topinard's book is essentially a contribution to sociology; but it possesses the additional merit that it has been made by an original inquirer of high rank in a department of science which constitutes the groundwork of sociology, and that consequently its conclusions have sprung from a direct and creative contact with the facts, and not from derivative and secondary theories about those facts. Whatever

[1] Science and Faith: or Man as an Animal, and Man as a Member of Society. With a Discussion of Animal Societies. By Dr. Paul Topinard, Late General Secretary of the Anthropological Society of Paris, and sometime Professor in the School of Anthropology. Chicago: The Open Court Publishing Co. Pages, vi, 374. Price, $1.50.

objections, therefore, some of its special tenets may evoke, its importance as a first-hand investigation, and the weight consequently due to its utterances, cannot be underrated.

But, while written by a specialist, the discussion is not exclusively anthropological and ethnological. The physical, historical, cultural, and psychological factors of social evolution receive the same emphasis of consideration as the biological and sociological proper.

We shall briefly indicate Dr. Topinard's central view.

To begin with, anthropology, supposing it not to concern itself with societies, discovers in man an animal only; man is in his primitive stage perforce subjective, and by a rigorous natural logic egocentric; the law of self-preservation, as determining his conduct, both towards nature and his fellow-animals, is paramount with him. Sociologically considered, therefore, man's animality, man's primitive and inherited egocentrism, is the primal source of all the difficulties that arise in society, the arch-enemy to be combated. And this contradiction, apparent or real, between the individual and society, between the social evolution as it actually is and the social evolution as we should like it to be, constitutes the problem to be elucidated. How has man been changed from an egocentric to a sociocentric animal? By what ideas? By what forms of reasoned conduct? By what organised impulses? By what forms of evolution, natural and artificial? And finally, what norm does the past furnish us for guidance in the future?

A glance at the Table of Contents will show the reader the manner in which Dr. Topinard has endeavored to solve this problem. Man as an animal, the factors and conditions of evolution, the animal family, animal and human societies the human family, political and religious evolution, social evolution proper, the high rôle of ideas in progress, the functions of the State and of education in shaping conduct, are successively considered. We would call especial attention to the pages which deal with the evolution and differentiation of the ego, in all its multitudinous forms. Here lies the key to the situation; and the results of modern biological and psychological research on this subject Dr. Topinard has exploited to the full. The analysis of the ego, so called, furnishes the mechanism of establishing right conduct. Right conduct is originally to be based upon right reasoning, upon an adequate and comprehensive consideration, both from the individual and social point of view, of the determinative facts involved. For the purposes of practice, that reasoning is to be consolidated into fixed and automatic habits: the individual must, so to speak, be de-individualised, or rather, super-individualised; altruism, in the form of the maxim of Christ, "Love ye one another," and as a species of differentiated and enlarged egoism, is the basis of his system, habits and social instincts are the means. In a word, a rationally and socio-centrically acquired ego, mechanical in its habits and super-individual in its impulses, is to be substituted for the primordial, self seeking animal ego. This has been the method by which, in all history, right conduct has been secured; and modern psychology has found the mechanism of this method of education to harmonise with the results of its purely scientific analysis of the human soul. T. J. McC.

BOOK REVIEWS AND NOTES.

AUSWAHL AUS LUTHERS DEUTSCHEN SCHRIFTEN. Edited with introduction and notes, by *W. H. Carruth*, Professor of German Language and Literature in

the University of Kansas. Pages, lxxxii and 362. Ginn and Company, Boston.

The readers of *The Open Court* will not be unfamiliar with the name of Professor Carruth in connection with that of Luther. He has translated for us certain of the great reformer's writings, which seem to us to have still a strong interest for the modern world, and his work has always been marked by elegance and accuracy.

The present volume is not restricted by the consideration of vital current interest in the subjects, but endeavors to furnish a representative selection from the most important of Luther's writings: the great reformatory essays, those on education, on usury, and against Hans Worst, the fables, the hymns, the table-talk, the letters, and some chapters from both the Old and New Testaments. It is doubtless true, as the editor remarks, that "there is no other German writer whose work is so much praised and so little read by foreigners as Martin Luther's." It is the hope of editor and publisher that this volume will make some of Luther's best writings so accessible that the remark may be at least less true. While the text here given is essentially that of the original manuscript or first edition, the capitalisation, the punctuation, and, in a conservative way, the orthography, have been modernised. While the stricter sort of philologist may find some fault with this proceeding, it will certainly be appreciated by the much larger number of students whose chief interest lies in the thought, the vocabulary, and the style, all of which are faithfully reproduced. The book may be used with pleasure and profit by the large number of Germans who have never read anything of Luther's in the original form except the Bible and a few hymns, and also by advanced college classes in German and in the history of the Reformation.

The editor has supplied the volume with a condensed account of Luther's language and of his entire literary output in German, as well as with some fifty pages of notes on the grammatical and historical difficulties.

The history of the origin of Christianity admits of being approached from a variety of points of view, each of which in its sphere is perfectly legitimate and productive of its own special illumination. In his *Preparation for Christianity in the Ancient World*,[1] written for a young peoples' organisation of the Church of Scotland, Dr. R. M. Wenley, the popular professor of philosophy in the University of Michigan, has followed the traditional lines, and based his development of his subject upon a consideration of the social, spiritual and intellectual conditions of three nations only—Greece, Judaea and Rome. He has written an eloquent book, marked by fine powers of description and by a breadth and sympathy which are uncommon in this field. Yet we could wish he had not limited his ken to the classical and Hebrew civilisations alone, but had extended it also to that seething cauldron of religious fermentation which bubbled for centuries in Western Asia and the subtle emanations of which in time saturated the entire spiritual fabric of the Roman Empire, and prepared the way for the absorption, and more than that, the transformation, of the new doctrines. Christianity did indeed enter, as Professor Wenley says, upon a "spiritually bankrupt heritage," "a spiritual impotence curable by Christianity alone" in the Roman Empire, but it is to be remembered that the same bankruptcy and impotence endured in a far greater measure contemporaneously with Christianity for ages,—ages which differed from those preceding

[1] *The Preparation for Christianity in the Ancient World. A Study in the History of Moral Development.* By R. M. Wenley, Sc. D. (Edin.), D. Phil. (Glas.) New York, Chicago, and Toronto: Fleming, H. Revell Company. 1898. Pages, 194. Price, 75 cents.

only in that savagery and rapine replaced the softer and more artistic vices of civilisation. So also, that vast and homogeneous unity of peoples and organisation which was prepared, as Professor Wenley says, "for its reception under the very striking providence of God," Christianity did not owe to Providence, but to Rome. This may be only a different way of saying the same thing, but by the one way there hangs a tail and by the other none. Finally, Professor Wenley has supplied a very practical moral to the purely secular results to which his vivid and picturesque review of ancient history has led him, and he has thus made his book one which will find a devout echo in the heart of every believer. He says:

"The kingdom of Jesus bore the stamp of a universality which that of Rome served but to foreshadow, and this in a half-world; His doctrines find final justification in His life as the highest and best possible for a human being; His revelation left nothing still to be revealed. And when we tend to doubt Him as, pressed by unfamiliar circumstances, we still sometimes do, we have but to turn back to the Preparation to see there our own situation and its inevitable consequences. Sometimes, in access of knowledge, we would win salvation by reason; if so, the despair of the Greek awaits us. Sometimes, elated by sense of work well done, we deem ourselves of the elect; then let us con the fate of the Jew. Most often, in our newly-acquired dominion over the earth's forces, we tend to see in nature and mechanical cause adequate explanation of spiritual life; here we have the end of the old Roman world—power without insight—for our teacher. We may not, because we cannot, go beyond Christ's own statement of the meaning to be attached to past history and to present opportunity: 'All that which the Father giveth me shall come unto me; and him that cometh unto me I will in nowise cast out.'"

There are some really ingenious conceptions broached in Thorstein Veblen's *The Theory of the Leisure Class*,[1] and the independent thinker will find in its pages no lack of stimulus to reflexion on social topics. In Mr. Veblen's theory, the institution of the leisure class began with war and hunting, and with the discrimination between worthy and unworthy employments, in which the elements of uselessness and exploit were largely determinative. At this stage, "aggression was the accredited form of action;" and the taking of life, human or animal, was *par excellence* the "honorific" profession. As civilisation advanced, pecuniary emulation, or the collection of dollars, took the place of the collection of scalps; and the unremitting demonstration of ability to pay superseded the unremitting demonstration of ability to kill. Conspicuous consumption was the concomitant of conspicuous leisure, and there followed retinues of useless servants, wardrobes of useless clothing, schemes of useless habits, the pursuit of useless studies, in short everything that makes for inefficiency and gives evidence of exemption from the necessity to labor and of one's ability to waste one's time and substance,—from the performance of the highest offices of State and Church down to the abolition of so harmless and primordial an adornment of the human person as whiskers. There is a grim humor percolating through the interstices of Mr. Veblen's book, of which the author himself is perhaps not fully aware, but which certainly enhances the intrinsic interest of the work The chapters on The Conservation of Archaic Traits, Modern Survivals of Prowess, The Belief in Luck, Devout Observances, and Survivals of the Non-Invidious Interest, are excellent. The *motifs* of his arguments are sometimes too strongly and persistently emphasised, and many extenuating points of view are

[1] *The Theory of the Leisure Class. An Economic Study in the Evolution of Institutions.* By Thorstein Veblen. New York and London: The Macmillan Co. 1899. Pp., vi+400. Price, $2.00.

neglected. In his terminology Mr. Veblen has made some happy selections and inventions, and thus given consistency to his thought as well as to his expression. But there is at times a harshness and strangeness in his style that is quite striking, and incline us to believe that the cultivation of literary form and of purity of speech is not altogether a "honorific" pursuit or mere evidence of reputability, as Mr. Veblen would seem to think.

Dr. Jenkin Lloyd Jones, the genial pastor of All Souls' Church, Chicago, has collected into a prepossessing volume called *Jess*[1] a number of his sermons—"sermons found out of doors during the occupied vacancies miscalled 'vacations,'" and penned "in the hope of quickening a love for Nature in her everyday and near aspects . . . . and emphasising thereby the Religion which includes all those that love and serve." The opening sermon, from which the book derives its title, is a delightfully conceived apotheosis of a gentle and high-spirited mare, "Jess," who carried Mr. Jones on her back, both physically and intellectually, for four years, and inspired in him the noble and poetical thoughts contained in this volume. In Mr. Jones's gospel, to have known a good horse is a liberal education. This keynote of universal sympathy runs through the entire book, which does not contain an uninteresting page. The titles of the sermons are: "Jess"; "Realising Life"; "A Dinner of Herbs"; "A Quest for the Unattainable"; "The River of Life"; "Earth's Fulness"; "Spiritual Values of Country and City"; "The Religion of the Bird's Nest"; "Near to the Heart of Nature"; "The Peace of God"; and "The Uplands of the Spirit."

Persons of a mediæval cast of mind will be charmed by the announcement that Mr. Yarmo Vedra has recently published a *Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, With Tables of Ephemeris to 1910*, containing sixty-four refulgent half-tone illustrations of planets, stars, charts and diagrams, thirty-five of which are actually original drawings by Holmes W. Merton, the distinguished author of *Descriptive Mentality*. The volume is packed with hieroglyphics and mysterious esoteric signs, the function of which is to unlock the secrets of one's entire individual, social, and industrial destiny merely from a knowledge of the date of one's birth. It should also be mentioned, *en passant*, and for the special benefit of the astronomic world, that the book contains the "Harmonies, Chords, and Contrasts of the Vital forces of the Solar System." A few illustrations from classical mythology are the one redeeming feature of the book, which will be consulted by no serious person except such as are righteously curious to know the complexion of a dark and defunct, but withal harmless, art. (Philadelphia: David McKay. Price, $1.50.)

Under the title *Voices of Doubt and Trust*, Volney Streamer, who is the pseudonymic *alter ego* of Mr. George Iles, has collected all "such candid expressions of a Soul's search for Truth, ranging from the darkness of hopeless Doubt to that radiance that fills the heart in sublimest Trust" as have come within his wide and special range of reading on religious subjects. The selections are from the foremost poetical, belletristical and scientific authors of modern times, and certainly embrace a comprehensive sphere of thought. Not only are the pleadings of such great seekers for truth as Shakespeare, Milton, Dryden, George Eliot, Emer-

[1] *Jess. Bits of Wayside Gospel.* By Jenkin Lloyd Jones. New York and London: The Macmillan Company. 1899. Pages, 312. Price, $1.50.

son, Tennyson and Longfellow recorded, but the sometimes not less beautiful utterances of minor authors, which lie hidden in scores of scattered publications and are not as widely known as they deserve to be. (New York: Brentano's. 1897. Pages, xxi+215.)

The latest issue of the "Nuggets" Series, published by Fords, Howard, and Hulbert, New York, consists of selections from the writings of Carlyle, Amiel Ruskin, and Charles Kingsley. The nuggets have been "gathered" by Jeanne G Pennington. The title of this attractive little volume is *Philosophic Nuggets;* we should have preferred the title, *Wisdom Nuggets*, as the selections are not exactly philosophical in the technical sense. The selections have been well made, and are excellently adapted to perusal in odd moments. (Price, 40 cents).

Dr. Jerome A. Anderson has attacked the problem of after-life in a little volume on *The Evidence of Immortality*, which has been issued in San Francisco from the press of the Lotus Publishing Company. A book which begins with a chapter on "The Exaggerated Importance of Thought" is not, in our opinion, entitled to be regarded as an important contribution to the subject, as it implies a misunderstanding of the very nature of the problem. The soul, in Dr. Anderson's theory, is a unit of consciousness; and since the nature of unity, according to Dr. Anderson, is incomprehensible (!) it would follow that the soul also is unintelligible. That one divided by one gives one, not one half, is an inscrutable mystery to Dr. Anderson as is also the fact that once one is one, and not two. The argumentation, from a Boœtian point of view, is excellent. (Price, $1 00.)

Prof. Henri Lichtenberger, of the University of Nancy, is an indefatigable Nietzsche scholar and he has now added to his recent appreciative study of the German dreamer's philosophy a collection of *Aphorisms and Selected Fragments from Nietzsche.*[1] Professor Lichtenberger has written a critical and biographical introduction to the *Aphorisms*, in which he rates Nietzsche higher as a personality than as a thinker, and expresses the belief that one can enjoy the reading of Nietzsche without necessarily sharing his convictions. The little book, which is cheap, will serve many as a substitute for Nietzsche's voluminous Collected Works, and will be easier reading.

Roman Catholic students will hear with satisfaction of the completion of the fourth volume of a *Course of Philosophy* by Dr. D. Mercier, director of the department of advanced philosophy in the Catholic University of Louvain. The title of the volume is *Critériologie générale ou théorie générale de la Certitude.*[2] By "criteriology," Dr. Mercier understands epistemology, the analytics of Aristotle, and the transcendental analytics of Kant, i. e., *real* logic as distinguished from *formal* logic. The book is a learned one, and shows a wide acquaintance with the history of philosophy, especially ancient and mediæval, the author adhering in the main to the views of Aristotle and Thomas Aquinas. The former volumes of the course were entitled respectively: Logic, Notions of Ontology, and Psychology. A fifth volume on the History of Philosophy, by M. De Wulf, a colleague of Dr. Mercier, is announced. T. J. McC.

1 *Friedrich Nietzsche: Aphorismes et fragments choisis.* By Henri Lichtenberger. Paris: Félix Alcan, 108 Boulevard Saint Germain. 1899. Pages, xxxii, 181. Price, 2 fr. 50.

2 Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1899. Pages, xii, 371. Price, 6 francs.

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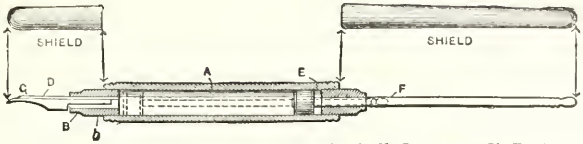

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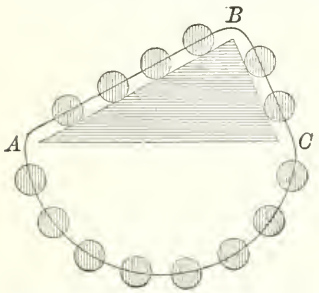

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